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BY THE AUTHOR

THE AUTHOR'S OBJECT IN PUBLISHING THIS BOOK, IS TO AFFORD A MEANS OF OBTAINING A KNOWLEDGE OF THE PHYSICAL AND CHEMICAL PRINCIPLES OF THE ARTS, AND OF THE NATURE OF THE MINERAL KINGDOM, IN A CONCISE AND EASY MANNER, AND TO PRESENT A COMPLETE SYSTEM OF THE SCIENCE OF MINERALOGY, AS IT RELATES TO THE ARTS, AND TO THE NATURE OF THE MINERAL KINGDOM.

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A

BOOK OF SERMONS,

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Practical and Controversial,

BY JNO. TOMLINE WALSH.

“How then can they call on Him in whom they have not believed? and how can they believe in Him of whom they have not heard? and how can they hear without a preacher? and how can they preach except they be sent?”—Rom. x. 14, 15.



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PREFACE.

THE following discourses are published at the suggestion and by the solicitation of friends, and not because of any special merit the author attaches to them.

Some of them were written years ago, and now appear again, slightly revised. Others have been recently written, and now for the first time appear in print.

The *sixth* sermon is an address to young men by J. RANDOLPH TUCKER, formerly Attorney-General of Virginia, revised and amended by the author of this work. I regard it as the best "lay sermon" extant, and as largely contributing to the value of this book.

The *eighteenth* sermon, by Bro. GEO. PLATTENBURG, is a very suitable one with which to close the volume, and is specially commended to the consideration of the reader.

I have not written for the *critic*, but for the candid enquirer after the truth; and if I have sometimes seemed *severe*, I beg the reader to remember that *truth is a two-edged sword, cutting both ways*.

I have not followed the plan originally contem-

plated, but have omitted two or three discourses announced in the prospectus, and inserted others in their stead—discourses, in the estimation of the author, better suited to the end in view.

On many points I have not been as full and exhaustive as I desired, but I hope I have been sufficiently explicit to be understood; and I trust that all who read these discourses may learn to appreciate the truth more highly, shun pernicious error everywhere so prevalent in Christendom, and at last attain to immortality and eternal life.

Should this volume meet with the approval, and contribute to the pleasure and profit of the Christian brotherhood, it may be followed by another; but if otherwise, the writer will consider that his work, in this regard, is ended.

And now, dear reader, *I commend you to God and the word of his grace, which is able to make you wise unto salvation through faith in our Lord Jesus Christ.*

JNO. TOMLINE WALSH.

New Berne, N. C., May 18th, 1870.

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SERMON I.

THE NATURE OF MAN.

*"And God said, Let us make man in our image, after our likeness."
"So God created man in His image, in the image of God created He him;
male and female created He them. GEN. i. 26, 27.*

THAT man was created in the image of God is a clearly revealed truth, admitted by all who credit the Bible as the word of the Lord. "And God (Elohim) said let us make man in our image, after our likeness." So God (Elohim) created man in his own image, in the image of God created he him; male and female created he them." Gen. i. 26, 27.

But a very important question arises just at this point:
In what did that image consist?

I am aware that almost all critics agree in maintaining that man was created in the *moral* image of God; but this appears to be taken for granted, or assumed, rather than proved. Where is the proof that the image of God, in which man was created, was of this character? Does the proof consist in the fact that God pronounced him "*good?*" If so, everything, animate and inanimate, partook of the same image, for they were all pronounced not only "*good,*" but "*very good.*" This would prove too much, and therefore proves nothing, so far as this question is concerned.

Col. iii. 10, is supposed by some to prove that man was created in the moral image of his Maker: "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in

knowledge after the image of Him that created him." This passage, however, so far from proving the position assumed, rather militates against it. The image of God, in this case, is consequent to "putting off the *old man* with his deeds," and "putting on the *new man*, which (new man thus put on) is renewed in knowledge after the image of Him that created him."

Besides, man still retains the image of God in which he was created, notwithstanding his fall, and his present sinful character. In proof of this, after the expulsion of Adam and Eve from paradise, "Adam begat a son in his own image or likeness." "Sinful like himself," says one. But the record does not say this, and, therefore, it is not proof, but an assumption; for Paul declares that "man is the image and glory of God." 1 Cor. xi. 7.

Again, James says: "And therewith (the tongue) curse we men, which *are made* after the *similitude* of God."

Adam, therefore, begat a son in his own image, and that image was the likeness of God in which he had been created; and men ever since, though sinful and depraved, retain the image of God, and, if otherwise, they would cease to be men!

There is, indeed, a *spiritual image* to which we are called in the gospel: and hence Paul says: "For whom He did foreknow, He also did predestinate to be conformed to the *image of His Son*, that he might be the first born among many brethren." Rom. viii. 29. This image all the saints will possess in the resurrection; for they will then "see" Christ "as He is," and "be *like Him*." "Having borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. xv. 43.

Christ is the image of God in a higher and more important sense than man. See 2 Cor. iv. 4, Col. i. 15, and Heb. i. 3, where He is declared to be "*the express image of His person*." Christ bears the moral, the spiritual, the divine image of His Father. "In Him dwells all the fullness of the Godhead bodily."

So far, then, we have seen no proof that man was created in the moral image of God. True, he was "good," *negatively good*; for he had done nothing to make him positively good or otherwise; but God is *positively* and *actively good*. In this image of God man was not created. What, then, we ask again, was that image?

I have recently seen an article in a monthly magazine, in which the author attempts to prove that man was created in the *physical image of God*! It is to be hoped that there are very few who have been deluded into this gross materialism. "God is Spirit," and "touching the Almighty, we cannot find Him out to perfection;" but these modern philosophers seem, at least in their own estimation, to have solved the problem of Divinity, and have discovered that the Most High is in the shape and form of a man! It certainly is not necessary to argue such a question as this, and, therefore, I shall dismiss it with these remarks.

The question now returns: *What is the image of God in which man was created, and which he still has, notwithstanding the fall?*

To answer this question we must go back to the beginning. *Elohim* is plural. The *Elohim* said, "let *us* make man in *our image*." And when man sinned, the *Elohim* said he has become *like one of us*, to know good from evil. The promise the Serpent made to Eve was, "you shall be as *gods*, knowing good from evil."

Now, whatever may be said about the doctrine of the *triune* nature or character of God, it is undeniably true that He is revealed to us in the scriptures in a *three-fold relation*, or as *Father, Logos* and *Spirit*. The Word, or Logos, was subsequently made flesh, and dwelt among men. There is, then, a *tri-unity* in God; and there is also a *tri-unity* in man, everywhere recognized in the Word of God. Man has a *body*, a *soul* and a *spirit*; and these, united in one person, constitute that "image of God" in which man was created, and which, as the scriptures declare, he still retains. This image man did not lose by transgression, as an immediate

result. Its loss, however, is the final result of a course of transgression, and will be realized by all the finally impenitent when *unbuilt* or *destroyed*.

So far, I have only laid the foundation of a full discussion of this subject. And if I have been successful in determining the image of God in which man was created, this fact will go very far towards the establishment of our next proposition, *that man is made up of a body, soul and spirit, mysteriously united in one person*; and that as the Father, the Logos or Son, and the Holy Spirit, sustain different relations, and are represented as performing different functions in the economy of creation and redemption; so the body, soul and spirit are represented as sustaining different relations, and performing different functions in the economy of life. The Father is represented as *loving* the world, the Son *dies* for the world. "I know that in me, that is, in my *flesh*," says the apostle, "dwelleth no good thing." Man sows to his *flesh*, or "to his *spirit*." "The *flesh* is weak, and the spirit willing." Paul prays for the sanctification of *soul, body and spirit*." These passages will serve to give the reader an idea of what we mean, and for this purpose only have I quoted them.

Man is not all *blood, bones and breath*, as I intend to show hereafter, to the satisfaction, I trust, of all who are not hopelessly committed to a theory, right or wrong. Because the term "gods" is applied to *men* in the Bible, it will not do for us to conclude that all men are "gods," nor that God is a man. And because the terms *soul* and *spirit* sometimes mean *life* and *breath*, it will not do for us to conclude that man has no soul but his blood, and no spirit but his breath. We must examine the scriptures carefully and learn the *usus loquendi* of the prophets and apostles with reference to these words, and then we shall be prepared to come to a proper understanding of the subject.

In the *first use* of a word we certainly have its *primary signification*, although, subsequently, it may be used in a subordinate or figurative sense more frequently than its

primary signification. The first occurrence of the word *spirit* is found in Gen. i. 2, where it is said, "And the Spirit of God moved upon the face of the waters." *Ruach*, therefore, in its primary and original import, has reference to an entity, which is properly denominated *spirit*, and which, in this case, is "the Spirit of God."

This is the first time God, in speaking to men, ever used the word, and the sense in which he then used it, is its primary import.

The original is used in Job xxxii. 8. "But there is a *spirit in man*; and the inspiration of the Almighty giveth them understanding." It does not mean breath in this passage, but clearly retains its primary signification of spirit, mind, the seat of intelligence; and hence "the inspiration of the Almighty giveth them understanding."

We are often referred to Gen. ii. 7, in proof that man has no *spiritual nature*; that he is purely an animal, endowed, indeed, with superior faculties, but animated only by the *breath of life*. In contrast with this conclusion, let us read the following: "If He (God) set His heart upon man, if he gather unto himself His SPIRIT and His *breath*, all flesh shall perish together, and man shall turn again unto dust." Job xxxiv. 14, 15. Here the spirit and breath are spoken of as distinct entities, and cannot mean one and the same thing, or only the breath of life. Again: "As thou knowest not what is the *way of the spirit*, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all." Eccle. xi. 5. Man is fearfully and wonderfully made, and human philosophy, with all its boasted lights, is not able to solve the profound mystery; but shall we deny to man a spirit, because we do not understand its mysterious existence, and its wonderful union with flesh and blood? Will it be contended that Solomon is speaking of the "breath of life" as moving upon the *embryo in utero*? Is this what he means by "the way of the spirit?"

Turn now to the following: "The burden of the word of

the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundations of the earth, *and formeth the spirit of man within him.*" Zech. xii. 1.

This spirit is "formed within the man," and not breathed into his nostrils, nor does it merely inflate his lungs at birth.

Once more: Our Lord "sighed deeply in His spirit." Mark viii. 12. He "rejoiced in spirit." Luke x. 21. He was "troubled in spirit." John xxiii. 21. Now, will it make sense to read breath, wind, disposition, or anything of that kind in the above passages? Or is the term spirit used in its primary import of a distinct entity?

I close this point, believing that man is a triunal being or person, consisting of body, soul and spirit, mysteriously united; and that this is that image of Elohim in which man was created.

II.—THE TRIUNAL AND DUAL NATURE OF MAN.

THE Greek *pneuma* occurs about three hundred and eighty-five times in the New Testament, and, in the common version, is never rendered by breath or *wind* but once, and in that case improperly. In John iii. 8, the C. V. reads: "The *wind* blows," &c., which should have been rendered: "*The Spirit breathes* where he pleases," &c.

Now, the *usus loquendi* of the writers of the New Testament, with reference to this word, seems to establish the proposition, *That pneuma, in the Greek of the New Testament, never signifies breath or wind.* Whatever it may mean outside of that book, its meaning in that volume must be confined to the following specifications: 1. *A distinct entity or being.* 2. *An influence from such entity or being.* 3. *A state of feeling.* Wherever the word occurs its meaning has reference to one of these specifications, and contextually and grammatically it requires no other. If there be an exception to this rule, let the interested point it out.

Having made these preliminary remarks, I will now resume the examination of particular passages.

In Prov. xx. 27, we read : "The spirit of man is the candle of the Lord," &c. This certainly cannot mean that the *breath* of man is the candle of the Lord, "searching all the inward parts." A candle gives light, or, at least, it is designed for that purpose; and hence the *spirit of man* is compared to it, and the spirit is said to be "the candle of the Lord." In Ecclesiastes iii. 18-21, Solomon teaches us a very important lesson. He shows wherein men are like the beasts that perish, and wherein they differ. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them." What is that *one* thing? He gives the answer: "As the one dieth, so dieth the other; yea, they have all ONE BREATH; so that a man (in this regard) hath no pre-eminence above a beast; for all is vanity. All go unto one place." *Into dust they return.* "All are of the dust, and all turn to dust again. But now mark the question which follows: "Who knoweth the *spirit* of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Can he mean the breath of man that goeth upward, and the breath of the beast that goeth downward to the earth? Does not the breath of all, both man and beast, return into, and compose a part of that great volume of atmosphere which encompasses the earth? But the spirit of man goes upward, and "returns to God who gave it," while the spirit of the beast, seeing he is to become extinct, goes downward to the earth, and is no more. The spirit of man goes to God, not in the sense of receiving its final reward or destiny, but it is in the keeping of Him who "formed it within man." "And when the disciples saw Him (Jesus) walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear." Matt. xiv. 26; Mark vi. 49; Luke xxiv. 37-39. Matthew and Mark use the word *phantasma*, but Luke uses *pneuma*. *Phantasma* signifies a supernatural appearance, apparition, spectre, *ghost*; and is, doubtless, used by both Matthew and Mark in this latter sense. The disciples thought they saw a *ghost* or human spirit. And so Luke, in giving an account of a

similar thing, uses the word *pneuma*—spirit. Did Jesus then, or at any other time, tell them they were deluded, superstitious and ignorant? Did he tell them their fears were groundless, as there was no such thing as a spirit apart from the body? He did not. But he said unto them, “Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit (such as you conceived me to be) hath not *flesh* and *bones*, as ye see me have.” Our Lord did not seek to correct their views of the existence of human spirits, but merely to convince them that *He* was not such a spirit, as he had “flesh and bones,” which disembodied or unclothed spirits did not have. The above occasion afforded a fine opportunity for Christ to have corrected their views respecting spirits, if, indeed, he had regarded them as erroneous; but he did no such thing.

Nothing is more clear than that the Pharisees believed in the existence of human spirits after the death of the body. And we shall see hereafter that this idea is closely connected with their view of the resurrection of the body. The Sadducees denied the resurrection of the body, and also the existence of angels and spirits. “For the Sadducees say there is no resurrection, neither angel nor spirit; but the Pharisees confess both. And there arose a great cry, and the scribes of the Pharisees part arose, and strove, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God.” Acts xxiii. 8, 9.

It was in this sense that Paul affirmed himself to be a *Pharisee*! touching the resurrection of the dead, and the existence of angels and spirits, he was of the same faith with them. This point seems to be beyond all dispute, and should go far towards the establishment of our position.

The declaration of Paul that, “The Spirit itself beareth witness with *our spirit*, that we are the children of God,” (Rom. vii. 16,) appears to us to recognize the human spirit as an entity, possessing intelligence, and as capable of hearing, receiving, and appreciating testimony.

In I Cor. ii. 11, we read : “ For what man knoweth the things of a man, *save the spirit of man*, WHICH IS IN HIM ? even so the things of God knoweth no man, but the Spirit of God.”

Here it is affirmed that the human spirit has *knowledge*—a knowledge of “ the things of a man.” This cannot be affirmed of the breath, nor, indeed, of any other part of man, unless it be an intelligent, conscious entity.

Paul prayed for the Thessalonians thus : “ And the very God of peace sanctify you wholly ; and I pray God your whole *spirit*, and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ.” 1 Thess. v. 23. The rendering of the DIAGLOTT is still more to the point, if possible : “ And may the God of peace Himself sanctify you entirely ; and may your *whole person*—the SPIRIT, and the SOUL and the BODY—be preserved blameless in the presence of our Lord Jesus Christ.”

It is clear that the “ whole person” is made up of *spirit*, *soul* and *body* ; and Paul prays that all these, in one person, may be entirely sanctified. Man, then, is not only *dual*, but *triunal* ; he is composed of three parts, and those three parts constitute *one man*, or person.

In Heb. iv. 12. Paul teaches that “ soul and spirit” may be “ divided.” Can he have any reference to the breath ? It would be absurd to suppose any such hypothesis. The spirit can be separated from the soul or person, or animal life, at the word, will and pleasure of the Almighty ; and, when so separated, “ the body without the spirit is dead.” James ii. 26.

“ Into thy hands,” said Jesus, “ I commend my spirit.” Luke xxiii. 46. And Stephen said, “ Lord Jesus, receive my spirit.” Acts vii. 59.

Did they mean their *breath* ? What sense or propriety can there be in such an interpretation ? Does not the breath of every man at death return into the common atmosphere ? Indeed, is it not, during his whole life, a constituent part of the air, which is continually being *inspired* and *expired*, and is never wholly separated from it ? To say, then, that our

Lord and his martyr Stephen commended their *breath* into the hands of God, borders on the absurd in the superlative degree. But when we understand the term spirit, in these passages, as the *intellectual entity*, which continues its conscious existence after the body, its tabernacle, is taken down, then there is a force and beauty which strongly contrasts with the opposite view.

God is the "God of the SPIRITS of all flesh." Num. xvi. 22. And Paul speaks of the "fathers of our flesh," and asks, "Shall we not rather be in subjection to the *Father of spirits*, and live?" Heb. xii. 9.

Again: Paul speaks of "the *spirits of just men made perfect*." Ch. xii. 23. These are *sanctified* spirits, just as Paul prayed for the Thessalonians, as we have before quoted. Sanctified *breath* is not the thing for which he prayed, nor of which he speaks. He does not, cannot mean that we have "come to the *breaths*, in the plural, of just men made perfect." And then the idea of making the *breath* "perfect," borders on the absurd. How and in what sense can it be made perfect? A full inspiration of pure air into sound lungs would constitute perfect breathing. Does the apostle mean this? To ask this question is to answer it.

The Apostle James tells us that, "As the body without the spirit is dead; so faith without works is dead also." Jas. ii. 26. With reference to this passage, we may be told that the word spirit certainly means *breath*, without which the body is dead. But this conclusion is not warranted by the word itself, by the context, nor by the facts in the case. There have been numerous cases of *suspended breathing*, and yet the persons were alive; the body was not dead. True, a continued suspension would result in death, but the fact we have stated shows that the apostle has no reference to the breath.

There are several other passages bearing on this point, to which we shall refer in another discourse. The conclusion to which we have come, so far as this investigation has been conducted, is, *that there is a spirit in man*, which is neither blood nor breath, but an intelligent, conscious entity.

SERMON II.

THE STATE OF THE DEAD.

"And fear not them who kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." MAT. x. 28.

MEN are prone to extremes; and one extreme generally begets another: hence the view held by many that the dead go to heaven or hell at death, has driven many good and pious persons to the opposite extreme, that the dead are totally unconscious from death to the resurrection. Both of these positions, in our judgment, are erroneous, and neither of them can be sustained by the word of God.

Before we examine the question of the unconsciousness of the dead, we will devote a few remarks to the position that, *men go to heaven or hell at death*. This view is equally as erroneous and fully as objectionable as its opposite. If men go to heaven or hell at death, there can be no future judgment; for it would be preposterous to suppose that God would send men to heaven or hell, and then remand them back to earth to be judged, and sentenced respectively to the same places. It is contrary to all law and to all usage, human and divine, to reward men and to judge them afterwards. But if men go to heaven or hell at death, they must either be judged *at death*, which fact would do away with any *future* judgment, or they are judged after having rejoiced in heaven or suffered in hell for hundreds and thousands of years!

While, therefore, we believe the spirits of the dead are in a conscious state, we have no faith in the notion that they go either to heaven or hell when they die.

The teaching of Christ and his apostles on this point is clear and conclusive, and leaves, indeed, no room for doubts or cavils.

The only scripture which seems to favor at all strongly the idea of rewards and punishments in the intermediate state, is the parable of the rich man and Lazarus. The rich man lifted up his eyes in *torment*. But as we do not wish to anticipate what we shall have to say on the term *hades*, we will only remark here that this word *hades* never has reference to the final destiny of the wicked. The spirits of all the dead, both righteous and wicked, are in *hades*; the spirits of the righteous are happy, looking forward to their final reward; the spirits of the wicked unhappy, anticipating their final doom.

Eternal life is promised, not at death, but in the world to come. Mark x. 28-30. Again: The righteous are to be "recompensed at the resurrection of the just." Luke xiv. 12-14.

Again: Eternal life is promised as the reward of "a patient continuance in well doing;" and if the question be asked, when will God thus reward and punish? The answer is given by Paul in the sixteenth verse: "In the DAY when God shall judge the secrets of men, by Jesus Christ, according to my gospel." See Rom. ii. 6-16.

The righteous are rewarded, and the wicked punished, when they are raised from the dead. Hence we read: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst GIVE REWARDS unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them who destroyed (corrupted) the earth." Rev. ix. 18.

It is furthermore evident that men will not be rewarded until Christ comes, and if he never comes the righteous

will never be glorified nor the wicked punished. His language is: "Behold, I come quickly: *and my reward is with me*, to give every man according as his work shall be." "Henceforth," says Paul, "there is laid up for me a crown of righteousness, which the Lord, the righteous judge, *shall give me at that day*; and not to me only, but unto ALL *them* also that love His *appearing*." 2 Tim. iv. 8. This shows when he expected his reward. He speaks of it as "*that day*"—the day of Christ's "*appearing*." There are clearly three states of man presented to us in the scriptures; the first is the present state of existence, which ends at death; the second state begins at death and extends to the resurrection. And the third, or final state, begins at the resurrection and is co-existent with eternity.

The term *hades*, as will be seen more fully hereafter, is never applied to either of these states except the *second* or intermediate state, which is a *state of death*. And, perhaps, I cannot do better in closing up this section, than to *define death*, and to show its use in the scriptures.

The *current* use of a word is not always its proper signification. We have an illustration of this truth in the current use of *baptize*. The current or popular use of this word, as given in dictionaries, is to immerse, to dip, to sprinkle, to christen, &c.; and when we read in the public prints that certain persons were baptized on a certain day, in a particular city, *no living man, from the current use of the word, can tell what was done, or what act was performed on the occasion*. The original is not so indefinite.

Now, the term *death* is defined to be the *extinction* of life. But what sort of life? Men may be *dead in sin*, dead to sin, dead to the world, dead to God, and alive to Him. They may be spiritually alive or dead, and physically alive or dead, and they may be *dead to us, but alive to God*. In a word, they may be *dead in one sense and alive in another sense*. Hence the seed sown into the earth in one sense dies, and in another sense it still lives.

Paul, *when speaking of death and the resurrection*, uses

the following language: "But some will say how are the dead raised up, and with what body do they (the dead) come? Fool," says he, "that which thou sowest is not quickened, (made alive) *except it DIE.*" 1 Cor. xv. 35, 36.

The seed sown *dies*, but does life become *extinct*. We all know it does not, for if it did, the seed would never germinate, the tender plant would never shoot up from the earth, and no harvest would be realized. The sower would sow in vain.

A grain of corn or wheat placed in the earth *dies*, and if it did not thus die, it could never come up, never germinate. But there is something within that grain which does not die. Its germinal principle does not die, for if it did, if life became extinct, it would be labor lost to sow the seed. The seed, therefore, must *die* in order to come up; but if its death was the extinction of life, if it was dead in an absolute sense, it never could come up. This is Paul's illustration and logic. Men die, and the body, like the grain of corn or wheat, goes to corruption; but the spirit does not die, for, if it did, and life was totally extinct in every sense of the word, a *resurrection* would be *impossible*. It would be a *creation* and not a *resurrection* at all.

"With what BODY do they (the dead) come?" The dead come with a body, not without a body. The question is not, with what *body* does the *body come*? but with what body do the dead come? The spirit though positively living, is *relatively* dead. It is separated from the body, and is, for this reason, in a *state of death*; and so it will remain until united with the body again at the resurrection. The person is dead; that is, both soul and body are in a state of death. The body goes back to dust, and the spirit to hades, to God who gave it. And hence, at the resurrection, DEATH delivers up its dead, the grave delivers up all it contains—the *body*, and hades the *spirit*. Death and hades deliver up the *dead in them*. There is something, then, in hades which is said to be *dead*. But hades is not the grave, as we shall demonstrate hereafter. *A living entity can be in*

a state of death. And such is the condition of all departed spirits. Their tabernacles have fallen down, and gone back to dust; and hence they are dead—they are in a state of death. This fact will explain many apparent contradictions relative to this subject, and serve to explain all those passages which destructionists quote to prove the unconsciousness of the dead, all of which I shall examine before leaving this subject. We shall see that in the same sense in which men are said to be dead, they are also said to know nothing, and that their thoughts or purposes have perished. I design opening up this whole subject in such a way as to leave no room for further doubts or cavils. Death has two sides; and while in relation to this world men are dead, in relation to the spirit-world they are living.

II.—SHEOL NOT THE GRAVE.

THOSE who advocate the unconsciousness of the dead, contend that the Hebrew word *sheol* means the *grave*. The correctness of this position we now call in question, and shall proceed to demonstrate its incorrectness by an examination of the word itself. And the reader will please observe that, if there be one single instance where this word does not and cannot mean the *grave*, that the opposite position must be given up.

Jacob said: "For I will go down into the grave (*sheol*) to my son, mourning." Gen. xxxvii. 35. So reads the C. V. The original is *sheol*, and there is no good reason for the rendering of the C. V. Jacob supposed his son Joseph had been "*devoured*" by wild beasts. He had no idea that he had been buried in a grave or *keber*, but firmly believed he had been "*rent in pieces*"—"devoured." It is, therefore, absurd to suppose that Jacob contemplated going to his son in the grave. Had he done so, he would have used the word *keber* and not *sheol*; but he did look forward to the time when he would go to him in *sheol*—the *state of departed spirits*. See, also, Gen. xlii. 38.

God said by Moses : "For a fire is kindled in my anger, and shall burn to the lowest hell," &c. Deut. xxxii. 22. The "*lowest sheol*." What does this mean? Does it mean the grave? The lowest grave! This would be a very singular idea, and one which, we apprehend, the Holy Spirit never designed to convey. We do not suppose that the phrase "*lowest sheol*" implies there are more *sheols* than one; but that the *lowest place* or condition in *sheol* is indicated by the phraseology used.

The term "lowest hell," or *sheol*, occurs again in Ps. lxxxvi. 13, and clearly refers to Christ, whose soul or spirit was delivered from the *lowest sheol*, which, as we shall see hereafter, is the *tartarus* of the New Testament.

Now, by turning to Job, we shall see that when the *grave* is spoken of, the word *keber* is used; and that, in fact, the *grave* and *sheol* are strikingly contrasted. We will give some examples : "Who rejoice exceedingly, and are glad, when they can find the grave" (*keber*). Ch. iii. 22. "Thou shalt come to thy grave (*keber*) in a full age." Ch. v. 26; Ch. vii. 9. But now read the following : "Canst thou, by searching, find out God? Canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? DEEPER THAN SHEOL; what canst thou know? The measure of it is longer than the earth and broader than the sea." Ch. xi. 7, 8, 9. Does *sheol* mean the grave in this passage? Is the difficulty of finding out the Almighty, "as high as heaven," "longer than the earth," "broader than the sea," and only as *deep* as the grave—from *four to six feet deep*? No reference is made to the grave in this place; but the vast and deep world of spirits is clearly indicated. Turn now to the following, and behold the contrast : "O, that thou wouldst hide me in the grave," *keber*. Ch. xiv. 13. See, also, Ch. xxi. 32; xxiv. 19. Here it is *keber*, the grave, in each case; but turn to Ch. xxvi. 6, where we have *sheol*, and read : "Hell (*sheol*) is naked before Him (God), and destruction hath no covering." The passage before us indi-

cates a sentiment at once awful and grand; but substitute the term grand, and all this is lost.

Let us now collate a few passages in the Psalms: "For in death there is no remembrance of thee; in the grave (*keber*) who will give thee thanks?" Ps. vi. 5. "The wicked shall be turned into hell (*sheol*), and all the nations that forget God." Ps. ix. 17. Does *sheol* here mean the grave? If so, the righteous have been turned into the grave as well as the wicked who forget God. And is the grave only the destiny of the wicked? Is *sheol*—"the lowest *sheol*"—no deeper than the grave?

"For thou (O God) wilt not leave my *soul* in hell (*sheol*), neither wilt thou suffer thine Holy One to see corruption" in the grave. Ps. xvi. 10. Did the *soul* of the Messiah, concerning whom David is speaking, go into the grave? His *body* went there, but this cannot be affirmed even of his *breath* or *life*, much less of his spirit. His soul was not buried with his body in the tomb of Joseph.

"The sorrows of hell (*sheol*) encompassed me; the snares of death seized me." Ps. xviii. 5. Is this the grave? Does the grave know anything of *sorrow*? Can the lifeless body be the subject of *sorrow*?

"O, Lord, thou hast brought up my *soul* from *sheol*." Ps. xxx. 3. The C. V. has *grave*, which is improper. The *soul* is not brought up from the grave, nor is the *body* brought up from *sheol*. The soul of the Messiah was brought from *sheol*, but not from the grave.

"Let the wicked be ashamed, and let them be silent in the grave," *keber*. Ps. xxxi. 17. Like sheep they are laid in the grave—*keber* * * * * consume in the grave—*keber*—from their dwelling." "But God will redeem my *soul* from the power of *sheol*." Ps. xlix. 14, 15. The soul of the Messiah was redeemed from the *power* of *sheol*, when he was raised from the dead.

"Let death seize upon them, and let them go down quick into hell (*sheol*); for wickedness is in their dwellings, and among them." Ps. lv. 15. Can *sheol* here mean the grave?

Did David mean that the wicked should die, and be *quickly buried*? He certainly meant this, if *sheol* means the grave. But he meant no such thing.

“For great is thy mercy towards me, and thou hast delivered my soul from the lowest (*sheol*) hell.” Ps. lxxxvi. 13. See the contrast: “For my soul is full of trouble, and my life draweth nigh to the grave”—*keber*. “Free among the dead, like the slain that lie in the (*keber*) grave.” Ps. lxxxviii. 3–5.

“The sorrows of death encompassed me, and the pains of hell (*sheol*) came upon me.” Ps. cxvi. 3. David says: “If I ascend into heaven, thou art there: if I make my bed in hell (*sheol*), behold thou art there.” Ps. cxxxix. 8.

We now select a few examples from the Proverbs of Solomon: “Her feet go down to death; her steps take hold on hell”—*sheol*. “Her house is the way to hell (*sheol*), going down to the chambers of death.” Pr. v. 5; vii. 27. No one, we think, can fail to see that the course of sin here indicated, leads to a much worse place or state than the grave. It leads to *tartarus*, or the “*lowest sheol*.”

“Hell (*sheol*) and destruction are before the Lord: how much more then the hearts of the children of men?” “The way of life is above to the wise, that he may depart from hell (*sheol*) beneath.” Pr. xv. 11, 24. “Hell (*sheol*) and destruction are never full,” &c. Pr. xxvii. 20.

There is one instance of the use of *sheol*, which some suppose conflicts with our position. It is found in Ecclesiastes ix. 10: “Whatever thy hands findeth to do, *do it with thy might*; for there is no work, nor device, nor knowledge, nor wisdom in the grave (*sheol*), whither thou goest.” To this, however, it may be sufficient to reply, that Solomon exhorts to ACTION where and when it would be AVAILABLE; and merely teaches that there is “no work,” “device,” “knowledge,” nor “wisdom,” which can be turned to any *practical* account in *sheol*. There is nothing of the kind which can be made *available* there. *Probation is at an end*. “The night” has come, “in which no man can work”

out any good for himself, or change in his destiny. The parable of the rich man and Lazarus illustrates this truth. Read the conversation between Dives and Abraham, and you cannot fail to see the force of this remark.

We conclude, then, that this passage is no exception to the primary use of *sheol*. But if we were to concede that it *sometimes* means the grave, it would by no means follow that such is its *primary* and usual meaning. Indeed, we have shown already that such is not the case. And we are confident that when we come to examine the Greek representative of *sheol*, this truth will be still more apparent.

Sheol occurs in the following places, which the reader can consult for himself: Isaiah v. 14; xiv. 15; xxviii. 15-18; Ezek. xxxi. 16; xxxii. 21; Amos ix. 2; Hab. ii. 5.

III.—HADES NOT THE GRAVE.

Hades is the Greek representative of the Hebrew *sheol*. Both words signify *unseen*, and both have a literal and figurative meaning. They indicate the invisible abode or mansion of the dead—the spirit world, and, figuratively, the lowest place or condition.

Destructionists tell us, *hades* means the grave. In other words, they define *sheol* and *hades* by the term grave. This position we deny, and an examination of the word *sheol* sustains us in that denial. And here we will state, once for all, that, in our judgment, it never refers *merely* or *solely* to the grave, but that, in every such supposed instance, it always *includes* the state of the soul or spirit in the *invisible* world. We say this also, with reference to *hades*, and shall now enter upon an examination of this word as we find it in the New Testament. “And thou Capernaum, which art exalted unto heaven, shall be brought down to hell”—*hades*. Matt. xi. 23. This is generally considered to be a figurative use of *hades*, importing that Capernaum, which had been exalted to heaven,” with reference to its privileges, should be destroyed—reduced to ruin,

to the lowest state or condition. But even this construction is not demanded, in an absolute sense, by the context. Jesus spoke of the *inhabitants* as being exalted, and affirmed of them that they should be brought down to *hades*, or to that part of *hades* called *tartarus*, as we propose to show hereafter. The *grave* is here out of the question. No reference is made to any such idea.

“Upon this rock I will build my church, and the gates of hell (*hades*) shall not prevail against it.” Matt. xxi. 18. From this we learn that *Christ’s church* was never to become extinct, but should always remain a living, tangible monument of the Lord’s love and power, and of the security of that foundation on which it should ever rest. It should never die; all the demons from the unseen world—the regions of *tartarus*—should “never prevail against it.” Certainly the Lord had no reference to the grave.

“The rich man also *died*, and *was buried*, and in hell (*hades*) he lifted up his eyes, being in torment,” Luke xvi. 22, 23. The rich man died, and (the presumption is) was buried in his *grave*. His body was deposited in a tomb, but he lifted up his eyes in *hades*, being in *torment*. The idea of a grave here is simply absurd, for there is no torment in the grave. It seems conclusive then, that whatever else it may mean, *hades* cannot mean the grave in this place. But we shall fully examine this whole parable hereafter, and therefore for the present pass on.

We now come to a more interesting quotation made by Peter on the day of Pentecost, and quoted from Psalms xvi. 8–11. “Because thou wilt not leave my soul in hell (*hades*), neither wilt thou suffer thine Holy One to see corruption.” Acts ii. 27. We examined this passage under the term *sheol*, and will only remark now, that Peter’s translation of *sheol* is the word now under consideration, and therefore, in the judgment of Peter, must be of the same import. But does it mean the grave? was the soul or spirit of the Messiah buried with his body in Joseph’s sepulchre? To answer in the affirmative may do for those who believe

that even Christ was unconscious in death; but for those who tremble at the *utterances* of the Holy Spirit, no such interpretation will prove satisfactory.

There are two things stated in the passage under consideration: 1. Thou wilt not leave my soul in *sheol* or *hades*. 2. Nor suffer thine Holy One to see corruption. His body did not see corruption, neither was his soul left in *hades*, for on the morning of the third day he triumphantly arose from the dead.

"O death, where is thy sting? O grave (*hades*), where is thy victory?" 1 Cor. xv. 55. In this instance, the English C. V. has it *grave*, but we deny its correctness. "Death," in this passage, is the symbol of the grave, and *hades* has reference to the *state* of departed spirits. This is a quotation from Hosea xiii. 14, where we have *sheol*; another proof that it and *hades* are synonymous. We have said with reference to the passage above, that *death* is the symbol of the grave; and by reference to Isaiah liii. 9, we have a passage where it is evidently used in the same sense: "And he made his *grave* with the wicked, and with the *rich in his death*." Joseph was rich, in whose sepulchre Christ was buried. We have a similar use of the word in Rev. vi. 8, where the name given to the pale-horse rider is "Death, and hell (*hades*) followed with him." And, again, "*death* and (*hades*) hell delivered up the dead in *them*." Rev. xx. 13. Death, the grave, and *hades*, the spirit world, deliver up the *dead in them*, thus showing that the spirit as well as the body is spoken of as in a state of death, though actually living, because separated from the body, or unclothed. But more of this hereafter. "I am He that liveth, and was dead; and, behold, I am alive forevermore; amen; and have the keys of hell (*hades*) and of death—the grave. Rev. i. 18. Here, again, death is the symbol of the grave, and *hades* the state of departed spirits; and with this view of the subject, how sublime and imposing is the prerogative of Christ! He has the keys of the grave and of the unseen world! Before closing this section, we will

make a few remarks on the "*lowest sheol*" and *tartarus*. We have already advanced the idea, that the "*lowest sheol*" of the Old Testament is the *tartarus* of the New, and cannot, by any show of reason, have reference to the grave. See Deut. xxxii. 22; Psalms lxxxvi. 13.

Tartarus is used by Peter with reference to the fallen angels. For if God spared not the angels that sinned, but cast them down to hell (*tartarus*), and delivered them into the chains of darkness, to be reserved unto the judgment." 2 Peter ii. 4. Greenfield thus defines it: "*Tartaros, (tartarus,)* which, in the mythology of the ancients, was *that part of hades where the souls of the wicked were confined and tormented; to cast or thrust down,*" &c.

This word is only found once in the Bible; and as Peter *adopted* it, without any explanation, he certainly accepted and endorsed its *current* meaning. His letter is addressed to the sojourners "scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythynia." These Christian Jews were living among Gentiles, where this word was current and well understood by those who used it. And the fact that he selected it, and without any explanation, used it to express the condition of the fallen spirits, and that, too, under the *guidance* of the Holy Spirit, constitutes a very strong argument in favour of the position that, *tartarus* is the "*lowest sheol*" of the Old Testament, and "*that part of hades where the souls of the wicked are confined.*"

This is that *prison-house*, in which all the wicked spirits are confined unto the judgment of the great day.

IV.—DEMONS THE SPIRITS OF THE DEAD.

Destructionists maintain that the demons, of which we read in the scriptures, are fallen angels or spirits. But their position on this question has many and serious difficulties to encounter; difficulties which we think it is impossible to remove. We would call attention to the following facts and statements:

1. There were very few deaths before the flood; few when compared with the number of inhabitants then living on the earth; and we read of *no demons* before the deluge—of none who were said to be possessed by them; and so far as we can learn, *Necromancy* was unknown; while it is a fact that the apostate angels had fallen prior to the creation of man, and must have been as numerous and as powerful for evil before the flood as after that event; and hence, if the demons are fallen angels it will, we think, be difficult to account for the fact, that they are never spoken of as entering into men, and controlling their actions, before the flood. But, according to our position, there were but few *demons* before the flood, and *necromancy* did not exist.

2. It is a fact that, the ancient pagan writers, among whom Hesiod is the oldest, declare that “the spirits of mortals become demons when separated from their earthly bodies.” In a word, “all pagan antiquity affirms that from Titan and Saturn, down to Esculapius, Proteus and Minos, all their divinities were the ghosts of dead men, and were so regarded by the most erudite pagans themselves.”

3. But the doctrine of the separate existence of human spirits after death *is not of pagan origin*. “The doctrine of a separate state—of disembodied ghosts, or demons—of necromancy and divination, is *a thousand years* older than Homer or Hesiod, than any pagan historian, philosopher, or poet whatsoever.”

It existed in the times of the Patriarchs, in the infancy of the Abrahamic family, long before Moses was born. The consultation of the spirits of the dead, and the arts of divination, are older than Moses; and God enacted severe laws against the worship of demons, the consultation of familiar spirits, and the arts of necromancy. And so deeply was this doctrine in all its branches among the seven nations of Canaan, that traces of it are found among the Jews for nearly a thousand years after Moses. Jeroboam “ordained priests for the high places, and for the *demons*.” 2 Chron. xi. 15. David says of his people, that they “learned the works of

the heathen, served their idols, and sacrificed their sons and daughters to *demons* ;” and declares “they ate the sacrifices of *the dead*.” Ps. cvi. 7. This shows that to worship demons was to worship the spirits of the dead. And Isaiah asks, “Shall a people seek for the living *to the dead*?” Isa. viii. 19.

4. The Jewish historians, Josephus and Philo, avow their conviction that the demons are the spirits of dead men. Josephus says: “Demons are the spirits of wicked men, who enter into living men and destroy them, unless they are so happy as to meet with speedy relief.” Philo says: “The souls of dead men are called demons.”

5. The Christian fathers, as they are called, testify to the same effect. Justin says: “Those who are seized and tormented by the souls of the dead, whom all call demons and madmen.”

6. Jesus Christ, His apostles and evangelists, so understood this matter. It is an established law of interpretation that every word not explained or defined in a particular sense, by any standard writer of any particular age and country, is to be taken and understood in the commonly received signification of that country and age in which the writer lived and wrote. Such being the law of interpretation, it is evident that the apostles of Christ, as well as Christ himself, used the term *demon* in its current, or commonly received sense, and hence, gave no explanation or definition of the word, differing from that sense. And while on this point, we will refer to the language of Ignatius, the disciple of the apostle John, who, in quoting the word of our Lord to Peter, when Peter supposed he saw a spirit or ghost, quotes Him thus: “Handle me and see, for I am not a *daimoon asomaton*—a disembodied demon;” a spirit without a body.

7. Angels have *bodies*—spiritual bodies—and are never said to enter into other bodies; and as the word *angel* is of Bible origin, it is not found in pagan authors at all. Demons, many of them, a *legion* sometimes, entered into

one person; but it would be difficult to conceive of a *legion of angels* entering into a human body, and the man still live! Angels have no affection or affinity for bodies of any sort, so far as we know, either as habitations or vehicles of action; but demons have entered into human bodies, and into the bodies of inferior creatures. Angels have no predilection for tombs and sepulchres of the dead; but demons seem to have a peculiar affection for human bodies, and appear to desire them both as vehicles of action and as places of habitation.

Having said thus much in regard to demons, we are prepared to examine some passages of Scripture bearing upon this subject. And the first case to which we will refer is that of the Witch of Endor. 1 Sam. xxviii. This is neither fable nor fiction. It purports to be a true history of a veritable transaction, with no hints or intimations to the contrary. We call attention to the following facts:

1. Samuel was dead and buried in Rama.
2. At Endor, about sixty miles distant, lived a woman, a *necromancer*, who professed to be able to call forth, or evoke the spirits of the dead.
3. Saul sought her aid to obtain an interview with Samuel, his deceased friend. And she, at the risk of her life, undertook to bring him up, and did so to the entire conviction of Saul himself.
4. Saul recognized Samuel, and Samuel Saul; and each entered into free conversation with the other.
5. All these facts are related as a history of a real transaction.
6. The body of Samuel could not have been there, for it was buried about sixty miles distant. We, therefore, conclude, that, if this be a true history, the spirits of the departed are in a state of consciousness. There is really no way of evading this conclusion without denying the truth of the narrative.

We next call attention to the fact that Moses appeared on the Mount of Transfiguration.

The history of Moses' death is recorded in Deut. xxxiv. 5-7. "So Moses, the servant of the Lord, *died there*, in the land of Moab, according to the word of the Lord. And he buried *him* in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his *sepulchre* unto this day. And Moses was an hundred and twenty years old when *he died*; his eye was not dim, nor his natural force abated."

Here it is affirmed twice that he *died*, and once that he was *buried*, and once, indirectly, that his *body* was put into a *sepulchre*, of the locality of which no man knew anything.

The idea advanced by some, that he was translated, is utterly inadmissible, without a positive denial of the inspired history. There is a remote allusion to this transaction in Jude, 9 verse, when Michael, the archangel, is said to have disputed with the Devil about the *body* of Moses. This is another proof of Moses' death. The Devil, no doubt, desired to have Moses *deified*, and could he have placed his *body* in the possession of the Jews, he might have succeeded in ensnaring them in this matter; but the Lord buried him, when no human eye witnessed it, so that his body could not be found.

And yet Moses appeared on the Mount of Transfiguration, together with Elijah, and there *talked* with Christ! He as really appeared there as Elijah, Peter, James, John, or Christ himself. This statement can only be set aside by a flat and palpable denial of its reality, and assuming, without proof, that the whole thing was unreal or imaginary. We have too much reverence and regard for the word of God to do this, and therefore conclude that the spirits of the dead are conscious.

V.—THE DEAD ARE CONSCIOUS.

In addition to what we have already said on this subject, we have many other proofs to offer. And the first passage to which we will now call attention, may be found in Matthew x. 28. "And fear not them who kill the body, but

are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Here our Lord affirms that man can kill the body, but is not able to kill the soul. What does our Lord mean? Does he mean life, breath, or spirit? He cannot mean *life*, for the taking of that is implied in killing the body. He cannot mean *breath*, for that is not a *living* entity. It will not do to say, He means *future life*; for there is nothing in the passage to warrant any such conclusion. He must, therefore, mean the spirit, which, on the death of the body, rises into the air, and is beyond the power or ability of man to destroy. Man can kill, and thus *unbuild* the body, but cannot *unbuild* the soul or spirit which animates it. This its Maker alone has the *power* to do. The argument here is, that, while man can kill the body, and thus deprive men of animal life, there is something which they cannot kill, and which, as a logical consequence, must be an *entity* of some kind, and possessed of some sort of life within itself; for that which is a nonentity and without life, cannot be killed. But the want of power to kill the soul is not predicated of its nonentity, but of its indestructibility. The soul, or spirit, therefore, does not die with the body.

We next refer to the conversation between Christ and the Sadducees, which is reported by Matthew, Mark, and Luke. Matthew xxii. 23-33. Mark xii. 18-27. Luke xx. 27-38. Now the Sadducees denied the existence of angels and spirits, and hence denied the resurrection; and the question put to our Lord related to the last point—the *resurrection*, which he proceeds to prove, not by any passage bearing *directly* on this subject, but by showing that there was a sense in which Abraham, Isaac and Jacob are living, and as such would be raised from the dead. "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, *but of the living; for all live unto Him.*" This shows a man may be dead in one sense, and alive in an-

other. He may be physically dead as it respects his body, and alive as it regards his spirit. We often say of the *absent*, that they are dead to us; and thus it is in regard to those who have departed from this life. They are absent from us—dead to us, but their spirits are living; and hence as it respects God, they are said to be alive—“all live unto him.”

The argument of our Lord clearly predicates the resurrection on the very fact that the spirit survives the body, which fact the Sadducees denied. Their argument was: *no spirit, no resurrection*. Our Lord proves that there is a spirit in man, which survives the body, and hence argues the resurrection. That this is a true representation of the case is evident, for had the Sadducees not denied the existence of *spirits*—the spirits of the dead—they would not have denied the resurrection; for they both stand or fall together. No spirit, no resurrection, said the Sadducees. There is a spirit, said Christ, which outlives the body, and, therefore, the resurrection. This is the logic of this whole narrative, as given by the Evangelists. This is further confirmed by reference to Acts xxiii. 7–9. “For the Sadducees say there is no resurrection, neither angel *nor spirit*; but the Pharisees confess both.” This confirms what we have already said on this subject, that the Sadducees predicated the *non-resurrection* of the dead upon the *non-existence of the human spirit after death*. Here the doctrine of the Pharisees and Sadducees was precisely opposite, and whatever the former believed on this subject, that was the very thing denied by the Sadducees. But the Pharisees believed in *disembodied spirits*, and the resurrection; they “confessed both,” and the Sadducees denied both; and denied the latter—the resurrection, because they denied the former—the existence of the human spirit after death. And hence the “great cry” which arose between these two parties, those of the Pharisees exclaiming, “We find no fault in this man; but if a *spirit or an angel* hath spoken to him, let us not fight against God.” Thus, not only sustaining what we have said, but clearly distinguishing be-

tween angels and spirits—the latter having reference to the resurrection.

We deem this point of cardinal importance in this controversy. If the spirit does not survive the body, a *resurrection* appears to be out of the question; for, in that case, there is nothing to *raise* except the body, which had crumbled back to dust, and which must be *newly created* preparatory to being raised; and, in that case, where or in what consists the man's identity?

We will now examine the words of Christ to the thief on the cross. Luke xxiii. 42-43: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise."

Any passage, as explicit as this, if it favoured the views of destructionists, would be relied upon strongly, and prominently brought forward to sustain their position; but, as it is against them, they labour very hard to deprive it of its force and power. There really can be no meaning, no sense, in the passage, if the dead are unconscious. Paradise, in this place, must either mean the grave, the spirit world, or heaven. To say that Christ promised the thief he should be with him in the grave; that he should certainly die on that day and be buried, was certainly poor consolation. And the idea that he promised he should be with him in heaven, when he himself did not ascend there till after his resurrection, is equally inadmissible.

The only conclusion, therefore, to which we can legitimately come, is, that he promised the thief he should be with Him in paradise—"in Abraham's bosom"—in hades, which we have already shown is not the grave. Paradise never signified the grave since the world began. Whatever was promised to the thief was to be realized on *that day*. From this conclusion there is no escape, for our Lord said, "*To-day* thou shalt be with me in paradise." Here we note three things: 1. The promise has reference to *time*—"to-day." 2. The thief was to be *with Christ*.

3. They were *both to be in paradise*. Christ and the thief, therefore, were both in paradise that very day on which they died.

Whatever may have been the thief's idea of the kingdom of God, and it is by no means likely to have been correct, the Lord gave him an *assurance* that he should be with Him in His kingdom, *by affirming he should be with him in paradise that day*; for none but those who will ultimately inherit the kingdom of God, *go to paradise at death*; all the rest go to *tartarus*, or the "*lowest sheol*." Paradise, from *paradeisos*, a park or garden, is used by our Lord to represent that *state* into which the spirits of the righteous enter at death; and the whole passage proves conclusively that both Christ and the thief were in a conscious, tranquil and happy state after death.

VI. THE SPIRITS IN PRISON.

As the passage now to be considered is a very important one, we shall be at some pains to examine it. 1st Peter iii. 18, 19, 20: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which he went and preached unto the spirits in prison; which sometime were disobedient when once the long suffering of God waited in the days of Noah," etc.

There are several statements here, which require to be particularly noted. 1. Christ suffered for sins. 2. The just for the unjust. 3. That He might bring us to God. 4. Being put to death in the flesh. 5. Made alive by the Spirit. 6. By which Spirit He went and preached to the spirits in prison. 7. Who sometime were disobedient. 8. When once the long suffering of God waited in the days of Noah. Now when did Christ preach to those spirits, *before* or *when* they were *in prison*? They were evidently in prison when Peter wrote this letter. His language is, "By which he went and preached unto the *spirits in prison*." He

preached to those spirits which are *now* in prison. When did he preach to them? While they were disobedient, or “which sometime were disobedient, when once the long suffering of God waited in the days of Noah.”

Noah was “a preacher of righteousness;” and it was the “Spirit of Christ” in him that testified against the wickedness of the antediluvians. 2 Peter ii. 5: “The Spirit of Christ” was in all the prophets, and through them testified, and warned all their cotemporaries. And Peter, in this same first epistle, fourth chapter and sixth verse, says: “For, for this cause was the gospel preached also to them that ARE DEAD, that they might be judged according to men in the flesh, but live according to God in the Spirit.” He evidently refers to the same preaching “of which he speaks in the preceding chapter, and he now affirms the persons to whom this preaching was made, *to be dead*. They were dead when Peter wrote. His words are, “THAT ARE DEAD.” At that time, therefore, they were dead, and their spirits were “in prison,” awaiting the judgment of the great day. This prison is *tartarus*, or “the lowest sheol,” of the Old Testament, in which the fallen angels are said to be “*in the chains of darkness*.”

There are some who think Christ went and preached to the “spirits in prison,” between his death and resurrection; and that salvation is offered to all the lost in the spirit-world, who, if they avail themselves of the offer, may all yet be saved! This notion is based in part upon this passage, and partly upon the words of Christ with reference to “blasphemy against the Holy Spirit.” He said those guilty of this sin should “never be forgiven, neither in this world nor the world to come.” Mark iii. 28, 29. The term world in this passage means *age*; and as the words themselves were uttered during the existence of the *Jewish age*, “the world,” or age “to come,” must of course refer to the *present age*—the gospel dispensation, and, therefore, proves nothing in favour of the notion under examination. The argument is, that all other sins, except this

against the Holy Spirit, might be forgiven, both in this world and that to come; but the original, properly rendered *age*, and the remarks already submitted, set aside any such interpretation with reference to disembodied spirits. Salvation is certainly not offered to them in the spirit-world; and the idea that it is, is but a new phase of Universalism, which can be shown from the parable of the rich man and Lazarus, and many other passages, to be subversive of the truth of the gospel. For, it is argued, that the lost spirits, seeing their wretched condition for having rejected the gospel during life in this world, will gladly accept of this last and final offer of salvation, and so all will be saved! We shall notice this theory again, when we come to examine the parable of the rich man and Lazarus.

We now pass to the consideration of Phil. i. 19, 25. Paul believed Christ would be magnified *in his body*, whether by *life* or by *death*. "For to me to live is Christ, and to die is gain." This last declaration is the proof of what he had just stated, that Christ would be *magnified* in his body by life or by death. If he lived, Christ would be magnified in his body; and if he died, the same result would follow; so that in either event the cause of Christ would "gain," and the Lord be glorified. We do not think he meant that, to die would be *gain* to him personally. This indeed, may be true of every good man, especially in times of severe persecution; but still we do not think the apostle alluded to his own gain. Gain to the cause of Christ was his all-absorbing thought.

"But if I LIVE IN THE FLESH, this (gain to the cause of Christ) is the fruit of *my labour*; yet what I shall choose I know not." If he lived, he advanced the cause of Christ, and magnified the Lord, by labour, toil and suffering; but if he died, he sealed the truth of the gospel with his blood, and thus magnified the Lord in his body by death. Between these he did not know which to choose, life or death; and hence he says: "For I am in a strait betwixt two, having a *desire* to *depart* and to be with Christ; which is far

better." Better for him personally, because the pangs of death would soon be over, and he would then be at rest. "Nevertheless, to abide in the flesh is more needful for you." It was more needful for the Philippians that he should abide in the flesh for their furtherance and joy of faith. "And having this confidence, I know that I shall abide and continue with you all."

Will the reader please note particularly the language of the apostle: "*If I live in the flesh,*" "*to abide in the flesh,*" and "*having a desire to depart and to be with Christ.*" Did not Paul believe he could *live in* or *out of* the flesh? The language really seems to possess this force. And are not the phrases, *in* or *out of* the body, and *in* or *out of* the flesh, equivalent? Would a destructionist use such language as this in speaking of death? And, then, there is the word "*depart.*" Depart from what? But we are told that this word *depart* should be rendered *return*. Let us examine it.

What is the real difference between *depart* and *return*? If I am about leaving home for some distant city, I say I shall *depart* on a certain day, and shall *return* at a particular time. Indeed, the words are so much alike, that it depends solely on the speaker's *standpoint*, whether he uses the one or the other. But this is not the only time the apostle speaks of *departing*. In 2 Tim. iv. 6, he says: "the time of my *departure* is at hand." Here he uses the word *analusis*, which means dissolution, departure; and is derived from *analuoo*, the word used in Philippians, and signifies to dissolve, to separate, to break up, to depart, come away, &c. It occurs in Luke xii. 36. "And ye, yourselves, like unto men that wait for their Lord, when he will *return* (home) from the wedding." The Lord *departs* from the wedding, and *returns* home. In Joshua xxii. 8. "And he spoke unto them, saying *return* with much riches unto your tents:" the original could, with equal propriety, be rendered, "*Depart* with much riches into your tents." And as death is an *analusis*—analysis, a *dissolution* of body and spirit, the original in Phil. i. 23, is properly rendered *depart*. "The

time of my *departure* is at hand;" "having a desire to *depart* and be with Christ;" these phrases convey the same idea, and mean what we have already stated. The *union* of body, soul and spirit is broken up, or dissolved, and the spirit *departs* to its appropriate *state* in hades. But even if we admit the rendering of our opponents on this word, we would really have the vantage ground still: for Solomon says: "Then shall the dust *return* to the earth as it was; and the *spirit shall RETURN* unto God who gave it." And David says: "Thou turnest man to destruction (death), and sayest, *RETURN* ye children of men."—Ps. xc. 3.

Nothing is said respecting Christ's departure or return, but Paul is speaking of *himself* only, and as such says, "having a desire to *depart* and to be with Christ." He would then be with him in a sense in which he was not with him while living in the flesh. Holy angels have the care and the charge of the spirits of the just; but evil angels have charge of those that are lost.

May we not now conclude, with all confidence, that the spirit survives the body, and that Paul when using the word *depart* had reference to his departure from this life—from the body, and his entrance into that state called hades, where the spirits of both the righteous and the wicked remain until the Lord shall call them thence, raise them from the dead, and reward them according to the deeds done in the body? But we are not done with this subject yet.

VII. THE RICH MAN AND LAZARUS.

The parable of the rich man and Lazarus is a very important part of the word of God. We have called it a *parable*. It is either a true *history*, a *parable*, or a *fable*. That it is not a *fable* is beyond all question. Our Lord never uttered a fable, and we might safely challenge the world to produce the first item of proof that any of his utterances were of this character. This parable is recorded in Luke xvi. 19–31.

Before examining it we will state and prove the following proposition: "*All the parables of Christ are based upon facts, or events which had or might occur at any time.*" If this proposition be true, there is no escape from the conclusion that the parable of the rich man and Lazarus is based upon *facts* in relation to the time, state, and condition of the dead. Let us now verify the truth of our proposition.

The parable of the *vine and branches*, John xv. 1-5, is based upon well known facts in regard to the cultivation of the vine. There is nothing imaginary or fabulous about it. And so of the parable of the *good shepherd*, x. 1-6. There were sheep, and good and bad shepherds, or hirelings. The same remark is true of the parable of the *pounds*, Luke xix. 12-27. Also of the parable of the *pharisee and publican*, Luke xviii. 9-14, and the parable of the *importunate widow*, in the same chapter, verses 1 to 8. See also the parable of the *unjust steward*, Luke xvi. 1-8; the parable of the *prodigal son*, Luke xv. 11-32; the parable of the *lost piece of silver*, Luke xv. 8-10; the parable of the *lost sheep*, Luke xv. 3-7; the parable of the *savor of salt*, Luke xiv. 34-35; the parable of the *king going to war*, Luke xiv. 31-33; the parable of the *builder of a tower*, Luke xiv. 28-33; the parable of *men bidden to a feast*, Luke xiv. 7-11; the parable of the *barren fig tree*, Luke xiii. 6-9; of the *cloud and wind*, Luke xii. 54-57; of the *rich fool*, Luke xii. 16-21; of the *importunate friend*, Luke xi. 5-9; of the *good Samaritan*, Luke x. 30-37; of *creditor and debtor*, Luke vii. 41-47; of the *tree and its fruit*, Luke vi. 43-45; of the *beam and mote*, Luke vi. 41-42; of the *blind leading the blind*, Luke vi. 39; of a *man taking a far journey*, Mark xiii. 34-37; of the *lighted candle*, Mark iv. 21; of the *seed growing secretly*, Mark iv. 20-29; of the *strong man armed*, Mark iii. 27; of a *house divided against itself*, Mark iii. 25; of a *kingdom divided against itself*, Mark iii. 24; of the *talents*; of the *ten virgins*; of the *faithful and evil servants*; of the *man of the house watching*; of the *fig tree leafing*; of the *marriage feast*; of the *wicked husbandman*; of the *two sons*; of the *laborers hired*; of the un-

merciful servant; of meats defiling not; of the net cast into the sea; of the pearl of great price; of the treasure hid in a field; of the leaven; of the mustard seed; of the tares; of the sower; of the unclean spirit; of the new wine and old bottles; of the new cloth and old garments; of the children of the bride chamber; and of the wise and foolish builder; all of which may be found by the following references:

Matt. xxv. 14-30, 1-13; xxiv. 45-51, 43-32-34; xxii. 2-14; xxi. 33-45, 28-32; xx. 1-16; xviii. 23-35; xv. 10-15; xiii. 47-50, 45-46, 44-33, 34-32, 24-30, 3-8; xii. 43; ix. 17, 16, 15; vii. 24-27.

We have been thus particular in referring to these parables, in order that the reader might be more fully impressed with the truth of our remarks, and the proposition which we are seeking to establish. These parables were all based upon the well known *facts* indicated by their very *names*. There were wise and foolish builders, children of the bride chamber, new cloth and old garments, new wine and old bottles, unclean spirits, sowers of seed, tares mixed with the wheat, mustard seed, leaven or yeast, treasures in the field, pearls of great value, fish nets cast into the sea, meats that defiled not, unmerciful servants, laborers hired, undutiful sons, wicked husbandmen, marriage feasts, fig trees, householders watching, wise and foolish virgins, talents of gold and silver, kingdoms and powers divided against themselves, strong men armed, seed growing while men slept, lighted candles, men going journies, blind men being led, beams and motes, trees and their fruit, creditors and debtors, Samaritans, importunate friends, rich fools, cloud and wind, barren fig trees, foolish builders, going to war, savorless salt, lost sheep, money lost, prodigal sons, unjust stewards, importunate widows, pharisees and publicans, good shepherds, and vineyards. Have we not fully established our proposition, that all the *parables of our Lord were based upon facts, or events which had or might occur at any time*. The truth of this cannot be denied. And is the parable of the rich man and Lazarus an exception to the rule? Shall we

conclude, because the scenes are transferred to another state, that they are all fictitious? Shall we conclude that the alleged facts are no facts, but as fabulous as the baseless fabric of a vision, because they are beyond our mortal sight, so that our senses cannot take cognizance of them? This is simply to distrust the word of the Lord. We can believe him, and know he bases his parables upon facts and events occurring around us, and with which we are familiar; but when he carries us beyond the grave, where our weak senses penetrate not, our faith staggers, and we conclude it is all fiction.

“O,” says one, “I believe there were *rich men* and Lazarus in the days of Christ; and I believe they died and were buried.” And do you stop there, and refuse to believe, as in the parable under examination, that the *good* were carried by angels to Abraham’s bosom, and the *evil* lifted up their eyes in *hades*, being in torments?

The truth is, this parable is based upon facts and truths which were generally recognized as such by all the Jews, except the Sadducees, who denied the existence of angels, of spirits, and the resurrection. Our Lord knew perfectly well the views of his cotemporaries on this subject, and never did he on any occasion call them in question, but rather confirmed them. And this he has certainly done in this parable, which we are now prepared to consider.

The idea that the parable relates to the condition of the Jews and Gentiles in this world is utterly preposterous and absurd. The rich man does not represent the Jews, nor does Lazarus represent the Gentiles, for *both die in the same sense*. And then, too, who are represented by the *five brethren*? It is certain, no one reading this parable, without a theory, would ever deduce from it such a one as we are now opposing; but the great misfortune is, that men form their opinions and theories and then warp and twist the word of God to sustain them.

The parable is designed to represent the relative condition of two classes of men—the rich and covetous, as the Phari-

sees were whom he addressed, and "the poor of this world, rich in faith and heirs of the kingdom;" and hence it is said at the 14th verse, "And the Pharisees also, who were covetous, heard all these things; and they derided him."

The beggar, Lazarus, died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell (*hades*) lifted up his eyes, being in torment, and seeth Abraham a far off, and Lazarus in his bosom." There is no use in playing upon the words, "the beggar died, and was carried by angels into Abraham's bosom." We all know they did not carry his dead body to Abraham's bosom. They carried his spirit—carried it when and while he was dead, as we learn not only from the fact that he died, but also from the statement made by Dives and Abraham in the 30th and 31st verses. How beautiful the thought that the angels, who are ministering spirits to the heirs of salvation while living, should watch around the bed of the departing saints, and, taking charge of the disembodied spirit, should carry it to paradise. The rich man lifted up his eyes in torment; not the organs of vision which during life connected him with this world, but the eyes of his spirit, now able to look further than while in the body; and he saw Abraham afar off—afar off, it may not be in *distance*, but in *condition*; the *state* of one being as far removed from the other as the stars from earth, or as heaven from hell.

He is in "torment," in the prison-house of lost spirits, and conscious of his own impending doom, the thoughts of which, mingled with remorse and anguish for the past, torment him as fire scorches and blisters the human body. He calls on Abraham for mercy, but is given to understand there is no mercy for him; that his doom is fixed so far as relief is concerned. "Between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." This great gulf, or chasm, may represent no more than that the *states* or *conditions* of the spirits of the righteous

and wicked are so far removed from each other as to be impassable. Hades is a state common to all spirits, good and evil, but within this common state there are two other states or conditions, which morally and spiritually are as far removed from each other as any two states can be; and, therefore, it is represented as an impassable gulf or chasm.

Failing to obtain relief for himself, the rich man pleads in behalf of his five brethren, yet living in his father's house. But he is told, "They have Moses and the prophets; let them hear them." And he said: "Nay, father Abraham, but if one went unto them *from the dead* they will repent." Lazarus, therefore, was *dead*, and yet his spirit was then in Abraham's bosom." "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

From this parable we learn many important truths:

1st. That the dead are conscious; that they retain a memory of the past, and are in a state of relative and comparative happiness or misery.

2d. That no moral or spiritual change passes upon the dead. Their condition is unalterably fixed. No angel of mercy flies through the regions of the dead, proclaiming salvation to the lost. Probation is ended, and nothing remains but the judgment and the rewards of eternity.

3d. That the living would not be persuaded to repent, if they hear not the word of God, though one arose from the dead to warn them; and that no good can result from Necromancy or consulting the spirits of the dead.

VIII.—IMMORTALITY: WHERE IS HADES? OBJECTIONS ANSWERED.

Athanasia, immortality, occurs three times in the New Testament, and has reference to God and to the saints at the resurrection. In 1 Tim. vi. 16, it is said God only, or *alone* has immortality. He is immortal by virtue of his being; it is an attribute of Deity, consequently He is the

fountain, the great source of immortality to all his creatures who do now or shall hereafter possess it.

Man is everywhere declared to be *mortal*, and hence he is subject to death; for *immortality is deathlessness*. And as death is an *analysis*—an analysis—a *dissolution*, immortality, with regard to man, has reference to the *indissoluble* connection between the *body* and the *spirit* which animates it, and this is *deathlessness*. In this view of the subject, therefore, man can be *mortal*—subject to death—while at the same time his spirit may survive the body, both being in a *state of death*; for, as we have said before, the *man is dead*; and the whole man, the spirit as well as the body, is in a state of death; and hence the question, “With what *body* do they (the dead) come?” “And death (the grave) and *hades* deliver up the dead in them.”

Aphtharsia occurs eight times, and is properly rendered *incorruptibility*, though it is sometimes translated *immortality* and *sincerity*. Both *athanasia* and *aphtharsia* are used by Paul with reference to the saints at the resurrection, and the principal difference between them appears to be that that which is *incorruptible* cannot *decay*, and that which is *immortal* cannot *die*.

Aphthortos occurs seven times, and is rendered *incorruptible*, and is applied to God, to an incorruptible crown, to the saints at the resurrection, to the future inheritance of the saints, to the word of God, and, some suppose, to the *human spirit* in 1 Peter ii. 4. If this be correct, the human spirit *cannot decay*; consequently it survives the body, retains all powers, and constitutes that *entity*, which is the seat of intelligence, mind, thought, and memory. We care not to go into a philosophical examination of this subject, for philosophy cannot solve it. It is purely a matter of *revelation*, and of *faith*. But if we were to attempt it we should take the position, that *thought, reason, intelligence, memory, faith, and conscience*, are attributes of spirit, and not of matter. True, the brain is the *organ* of the *mind*, and the five senses put us in communication with the world around us; but we

must not then conclude that the *brain is the mind*! For, in point of fact, the *eye* does *not see*, nor the *ear hear*; nor does the brain think. All these are but the organs or instruments of the mind, or spirit. The mind is the *tablet* on which every impression is made, and when the organs are taken away the *impressions remain*. But we shall not further argue this point, for the subject really does not need it. The Scriptures alone settle the question.

Where is hades? So far as our position is concerned, it matters not where it is, whether within, upon, or above the earth, in the atmosphere. The word simply means *unseen*, or invisible, and, therefore, so far as its meaning is concerned, the spirits of the dead may be present with us here on earth, or floating above us in the atmosphere. And to this opinion we are more inclined from the following considerations.

We believe *tartarus* is the "lowest sheol," and is in hades. The angels were cast down to *tartarus*, according to Peter; and, according to the Greeks, this word means the bound, or verge, of this material system; and we think it is very probably within the atmosphere of our earth. St. Austin says, of the fallen angels: "That after their sin, they were thrust down into the misty darkness of this lower air. And being thus for the present imprisoned in this lower *tartarus*, or calignous (dark) air or atmosphere, they are indeed kept and reserved in custody, unto the judgment of the great day."

Dr. Whately, in his work on the future state, speaks thus: "That the word used by Peter, which our translators render 'cast down to hell' or *tartarus*, is to be understood of our dark, gloomy earth, with its dull clouds, foul vapors, misty atmosphere, may be made to appear." He then refers to several heathen authorities, such as Socrates, Plato, Plutarch, Hesiod, Homer and Lucian, all of whom advance the same general idea. The *demons* evidently hovered about the earth in the days of Christ, and Satan is called the "*prince and power of the air*," and he certainly manifested

considerable power in his trials of Job. But as this is a question of no special practical importance, we have merely introduced it for the sake of omitting nothing bearing upon our subject.

We shall devote the remainder of this section to the consideration of *objections*.

1. And first, it is argued from Job iii. 11, 12, etc., that the dead are unconscious. "Why died I not from the womb? Why did not I expire at the time of my birth? Why did the knees prevent me? Or why the breast that I should be nursed? *For how should I have lain still, and been quiet—I should have slept; then had I been at rest, with kings and counsellors of the earth, who built desolate places for themselves; or with princes that had gold, who filled their houses with silver; or as an hidden untimely birth I had not been; as infants which never saw light.*"

There is no proof in this passage of the *unconsciousness* of the dead. Job is *contrasting* his sufferings here on earth with that *quiet, rest and repose* of which, if dead, he would have been the subject. If he had died from the womb he would have been "*still*" in opposition to those restless tossings of which he was then the subject. He would have been "*quiet,*" instead of pouring out his complaints; and, as *sleep* is a figurative expression for *rest*, he adds, "I should have *slept,*" should "have been *at rest.*" In regard to his sore trials and temptations, he would have been as an "untimely birth—as infants which never saw light," and who, as a matter of course, suffered none of the afflictions of this life. There is not a word in the passage which, when properly understood, favors in the least the unconsciousness of the dead.

2. "Why hast thou brought me forth from the womb? O that I had expired, and no eye had seen me; *I should have been as though I had not been.* I should have been carried from the *womb* to the *grave*. Are not my days few? Cease, then, and let me alone, that I may take *comfort a little*, before I go whence I shall not return, even to the *land of darkness*

and the shades of death; a land of darkness as darkness itself; and the shades of death, without any order, and where the light is as darkness." Ch. x. 18-22.

The mind of the venerable patriarch is here contemplating the grave, not *sheol*; and he speaks of *that* as "*the land of darkness*," "*the shades of earth*," "where the light (latent) is as darkness." This is undeniable, and therefore proves nothing in relation to the unconsciousness of the dead. Indeed, in the last passages quoted, he is talking of the *grave*, and not of *sheol*. "If I wait, the *grave*, and not *sheol*, is my house; I have made my bed in *darkness*."

But suppose we were to *admit*, for the sake of argument, which we do not, that Job is speaking of *sheol*, the place or state of departed spirits, would it thence follow that he was *correct*? "Why, yes," says the destructionist; "were not Job's words inspired of God?" We answer, that the book of Job was *written* under the *guidance* of God's Spirit, but that all the *sentiments* in the book are not *inspired sentiments*! We have in this book the words uttered, first, *by God*; secondly, *by Satan*; thirdly, *by Job*; *by his three friends*, and fifthly, *by Elihu*. Were all their *words* inspired by the Spirit of God? The words of *Satan*, at least, must be an exception! And then there are the words of *Job's wife*, whom I neglected to mention before. Was she inspired? If so, it must have been by Satan!

But what does the Lord say, with reference to the utterances of Job, himself? "*Who is this that darkeneth counsel by words without knowledge?*" Chapter xxxviii. 2. These *are* inspired words, for God uttered them. And now listen to Job once more: "Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further." And finally, he confesses that, "therefore have I uttered that I understood not; things too wonderful for me, which I knew not."

Is it wise, then, is it safe, to take such utterances as those to which our attention has been directed, and affirm that

they refer to *sheol* (which they do not), and prove the unconsciousness of the dead? Shall we take the words of Job and array them against the plain teaching of Christ? This, in our judgment, would be *exceedingly* rash.

So far, then, as the book of Job is concerned, there is no proof whatever of the unconsciousness of the dead.

David asks: "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the *grave*? Or thy faithfulness in *destruction*? Shall thy wonders be known in the *dark*? and thy righteousness in the *LAND of forgetfulness*?" Ps. lxxxviii. 10-12.

The *grave*, not *sheol*, is the *land* of forgetfulness. The term *land* is not used in connection with *sheol*. True, David asks, "In death there is no remembrance of thee; in *sheol* who shall give thee thanks?" and the *implied* answer is, that in *sheol* all probation has indeed, no rewards, for which to praise God, are bestowed; and that consequently there is no PRACTICAL remembrance of God there. And hence men are called upon to "REMEMBER their Creator in the days of their youth," etc. This remembrance of God implies a vast deal more than simple *memory*—it implies a *practical, obedient remembrance*. There is nothing of this in *sheol*, as we have shown in commenting on Eccle. ix. 5, 6.

Again, David says: "Let the wicked be ashamed, and let them be *silent* in *sheol*." But this *silence* proves nothing as to their unconsciousness; for it is said, "let them be *ashamed*," implies consciousness of something of which to be ashamed, and *silence* may be the result of that shame! Besides, *profound silence* may obtain in the domains of *sheol*? and departed spirits communicate with each other in *thought only*.

Again: "For the living know that they shall die; *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten."

This is regarded as a very strong proof-text by destructionists. Let us examine it. "The living know that they shall die." This is, or should be, a *practical knowledge*, a

knowledge turned to practical account; but "the dead" have *no such* knowledge. They may "believe and tremble," but it is of no avail. They, like the Jews of old, in their hopeless apostacy, "have no knowledge," "they know nothing;" "neither have they any more a reward" under the sun; "for the memory OF THEM (not their memory) is perished."

Once more: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Ps. cxlvi. 4.

Does this prove the unconsciousness of the dead? "*His thoughts perish.*" What does it mean? Does it mean he can no longer *think*?

Certainly not; but it means *his* PURPOSES *perish*. When he dies all his plans and purposes die with him, and therefore "put not your trust in princes, nor in the son of man, in whom there is *no help.*" Work while it is day; the night of death comes when no man can work, and if he could, it would be of no avail.

And now, in concluding our remarks on the state of the dead, I can only say that, if the dead are *unconscious*, we shall not be disappointed; for we shall know nothing about it. But if they are *conscious*, destructionists may be somewhat surprised to find themselves in a world of spirits; and to find, too, that they have a spirit which survives the body. Death will soon test this question for each and all of us. For our part, we had rather believe the dead are conscious, and die and prove they *are not*, than to believe they know nothing, and die and find out that they are not only conscious, but that memory calls up from all her deepest caverns, a knowledge of all the past; and to find that, though death may be a sleep, it is not a dreamless one.

SERMON III.

THE NATURE OF FUTURE PUNISHMENT.

"And these shall go away into everlasting punishment; but the righteous into life eternal." MATTH. XXV. 46.

THE subject of this discourse is the destiny of the wicked, or the *nature* of future punishment. As it regards its *duration*, there is no dispute between us and destructionists. The whole issue here is, *what is the nature of that punishment which God will inflict upon the finally impenitent and disobedient?*

The destructionist believes it to be *annihilation*. We believe it is *eternal torment*. We believe annihilation would be a relief—a *positive favor* on the part of God, if He were to inflict it upon the wicked.

We admit that the loss of life, together with the failure to enjoy the felicity of heaven, which the wicked might have had, would be a punishment, but it would be a *negative one*. We hold that the punishment of the wicked is both *negative* and *positive*—negative as it respects *their loss*, positive as it regards *their conscious pain*. The word of God alone can settle this question, and to that we must appeal. But *reason* must not be despised in any investigation, and much less in this all-important one.

1. DEATH IS THE PENALTY OF SIN.—Throughout the revelations of God death is represented as the great penalty of sin. We and the destructionists agree as it respects the *fact*, but differ as it regards the *nature of that death*. We admit

the wicked will be the subjects of a "second death"—a death from which there will be no resurrection; but we deny that that death will result in *unconsciousness*. And, if what we have already said in relation to the *nature* of man be true, this point is already gained. For, if men are conscious after the *first death*, no good reason can be shown why they would not be after the "second death." And if the spirit survives the first death, it will also survive the second death.

The wicked will not be raised from the dead with *immortal* bodies. Immortality is conditional. Having died once on account of Adam's sin, they will die the second death on account of their own sins. We do not deem it necessary to argue this point here, for destructionists will admit it. We go further and admit that the wicked will perish, be destroyed, or *unbuilt*, as the original signifies. But all this is not *annihilation*.

2. THE TORMENTS OF THE WICKED.—The wicked will not only be the subjects of a "second death"—of a second separation of body and spirit, and of all the consequences attendant on this disembodied state; but they will also be the subjects of *actual torments*. If we prove this proposition, it will follow, as a necessary consequence, that the terms *destroy*, *perish*, etc., do not involve the idea of annihilation. Indeed, we could prove this by reference to many passages where the word occurs, but we deem it unnecessary, and prefer to follow a *shorter route* to the legitimate conclusion that they *do not* mean annihilation, for the best reason in the world, that that which is *annihilated* cannot be *tormented*.

Paul, in Romans ii. 6–11, presents to us the *rewards* of the righteous, and the *punishments* of the wicked, and without quoting the passage at large, to save time and space, we will introduce the following *contrast*:

REWARDS OF THE RIGHTEOUS.

Glory, honor, immortality, and eternal life. Glory, honor and peace. "Who will render to every man according to his deeds."

PUNISHMENTS OF THE WICKED.

Indignation, wrath, tribulation, and anguish. “For there is no respect of persons with God.”

Here is a perfect contrast between the destiny of the two classes. On the one hand we have “glory, honor, immortality, eternal life, and peace;” and on the other we have “indignation, wrath, tribulation, and anguish;” and all these terms, the apostle in the 12th verse, sums up in one word—“*perish*;” but there is no *annihilation* here, but a state of *conscious suffering* fully expressed by the terms *tribulation* and *anguish*. These terms are full of meaning, and awful in their import. And these things are to be inflicted on the wicked “in the day when HE shall judge the secrets of men, by Jesus Christ, according to my gospel.” Remorse, no doubt, will be one ingredient in the cup of the lost. We all know how very severe physical pain is; but *mental anguish* is far more intense. The remorse and mental agony of the wicked will pursue them with relentless fury to all eternity.

Our next proof is Matthew xxv. 46. “And these shall *go away* into everlasting punishment; but the righteous into life eternal.”

In the 41st verse, the wicked are commanded to “*depart*, ye cursed, into everlasting fire, prepared for the devil and his angels,” and here it is said, they “*shall go away* into everlasting punishment.” But let us examine the word *kolasis*, here rendered punishment. *Kolasis* comes from *kolaso*, to *punish*, and is so defined by SCHREVELIUS, GREENFIELD, and others. Indeed, this whole *family* of words, *kolaso*, *kolasis*, *kolasma*, and *kolasterion*, all refer to punishment of some kind, or to the place of punishment. *Kolaso* is used in Acts iv. 21, and 2 Peter ii. 9, where it refers to the future punishment of the wicked. “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be *punished*.” He “*reserves*” them to the day of judgment for this express pur-

pose to *punish*, not annihilate them. *Kolasis* is used in 1st John, iv. 18, where it reads "fear hath *torment*." The primary meaning of *kolaso*, from which *kolasis* is derived, is not, as some have supposed, "*to cut off*." When applied to trees, branches, etc., it may mean only this; but it never can mean *merely* this when applied to a sentient being.

When used with reference to men, it always implies conscious suffering. Besides, *kolasis* must mean all that Paul has said of the punishment of the wicked in the passages quoted from Romans, as the Holy Spirit does not contradict himself.

We now invite the special attention of the reader to an examination of the word *basanizo*, generally rendered *torment* in the English version. This word is applied to *torments*, both in the present and future states.

In Matthew viii. 6, one sick of the palsy is said to be "grievously *tormented*." In chapter xiv. 24, it is rendered "*tossed*," as a ship tossed with the waves. In Mark vi. 48, it is rendered "*toiling*." In 2 Peter ii. 8, it is translated "*vexed*." In all these places, and some others which might be cited, it has reference to *torments* or *afflictions* in the present state, and in every instance the subjects of the *torments* or *afflictions* were certainly *conscious of them*.

Now, in Matthew viii. 29, the demons or spirits of wicked dead men, as we have proved them to be, asked the Saviour, "Art thou come to *torment* (*basanizo*) us before the time?" Now these demons are either fallen angels, as destructionists believe, or they have the spirits of wicked dead men, and in either case, the punishment of the wicked is *torment*, for they are to suffer *the same punishment inflicted upon the devil and his angels*; and they are to be *tormented*—not annihilated. But we believe they are the spirits of wicked dead ones, and that as such they asked our Lord if he had come to torment them before the time, clearly implying there was a time appointed for this very purpose. Again, in Mark v. 7, a demon said to Christ, "I adjure thee by God that thou torment (*basanizo*) me not." Again, in Luke viii. 28, a demon said to Jesus, "I beseech thee

torment me not.” Here, again, *basanizo* is used. These examples carry the use of the word to the *spirit-world* or future state; and from the example first given, we discover that it is applied to the future punishment of the wicked. Now let us turn to Revelations xiv. 9–11. “And if *any man* worship the beast and his image, and receive his mark in his forehead, or in his hand, *the same* shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and *he* shall be tormented—*basanismos*—with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment (*basanizo*) ascendeth up forever and ever; and they have *no rest*, day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

It will, perhaps, be denied that this passage has any reference to a future state. Let us examine it. He says, “If *any man* worship the beast, he (that man) shall be *tormented*,” and “the smoke of *their torment* ascendeth up *forever and ever*,” or from age to age. O, yes, says the destructionist, the “*smoke ascends*” but the “torment” ceases—they are extinct. But be not so fast; for if the smoke of their torment ascends for ages and ages, the *torment must continue*, otherwise it would not be the smoke of their torment! If this torment takes place in the present life, the persons to whom this reference is made, must live to be *exceedingly old*, for the smoke of their torment to ascend from age to age! How any one can be tormented so long in the present life, is a mystery to us. Once more: “And the devil that *deceived them* was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be *tormented* day and night, forever and ever.” There is no intimation here that the devil will be *annihilated*, but he is to be *tormented*, and the wicked are to be tormented with him. Here it will be objected again, the punishment is in this life, because “day and night” are spoken of. To this we might reply, that the punishment spoken of is not

in the *present state* ; for no one *in the flesh*, lives forever and ever." But let us look at this matter more closely. The destruction of the wicked will not involve the destruction of our solar system, much less that of the universe. The earth and the elements around it are alone involved. *The burning earth will not cease to revolve on its axis, nor around the sun.* The earth will not be annihilated. And if the earth continue to revolve on her axis, as she did before the sun was created, and while in a chaotic state (see Gen. i), may we not say, that "day and night," with reference to the earth, will not cease "forever and ever?" Will not all the planets in our solar system continue to revolve on their axis, and around their common center, as they did before? True, the righteous on the "new earth," will have "no need of the sun, the moon, nor the stars;" but this does not prove that they will not shine as brightly as ever.

We say, then, there is nothing in the language quoted, which forbids its application to the punishment of the ungodly ; but on the contrary, it is evident that "forever and ever" is too long for *mortal life*. Besides, the same words, in this same book, are applied to Christ, when the angel "swore by him that *liveth forever and ever.*"

Destructionists, in our humble opinion, cannot successfully set aside these testimonies. We conclude, then, according to the use of *basanizo* that the wicked will be tortured, tormented, afflicted with severe pain. This is the New Testament use of this word. The idea of being *tossed* is very striking. The spirits of the lost are represented as being tossed about, like a ship in a storm, upon the fiery billows of Jehovah's wrath. It is not all of death to die. There is a pang which outlasts the fleeting breath. There is an awful reality in the future punishment of the wicked, of which all God's judgments in the present state are but types. There will be weeping, wailing and gnashing of teeth, when the wrath of God is poured out on the guilty. We conclude, then, that the punishment of the wicked will be *two-fold* :—*first*, PHYSICAL ; *secondly*, MENTAL. They will

die, perish, be destroyed, and their sentient spirits will be the subjects of *indignation, wrath, tribulation, and anguish*, FOR-EVER and EVER.

II.—THE TORMENTS OF THE WICKED.

We have already seen that *the wicked are associated with the devil and his angels, in their punishment*; and we now invite the reader's attention to the following proposition: "*Every one who rejects the gospel, places himself in the condition of the fallen spirits, and will receive the same punishment.*"

It is an eternal principle, that "without the shedding of blood, there is no remission." "The blood of Jesus Christ (alone) "cleanses from all sin." And this must be done in this life, or not at all. *Christ is the mediator of the living only*; but He is the *judge of the living and the dead.*" Jesus is the *living sinner's* mediator; but when the sinner dies, having trampled the blood of the new covenant beneath his feet, "THERE REMAINETH NO MORE SACRIFICE FOR SINS; but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

The safety and good of the universe demands the eternal torment of the wicked. Why did God pass by the fallen angels? is a question full of interest in the discussion of the destiny of the wicked. No provision was made for their redemption. Hence Paul says: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. ii. 16. Or, as the Revised Version reads: "*For surely He doth not help angels, but He helpeth the seed of Abraham.*" But why did He not take on Him the nature of angels? The answer is, because His mission was not to them. He did not purpose to "help them." And why not? Because such a procedure on the part of God, would have had the tendency to propagate rebellion throughout the universe. An example must be made of the first rebels in His universal kingdom. To have offered pardon to such high criminals as "the angels that kept not their first estate,

but left their own habitation," would have emboldened other spirits to infringe his holy laws. But God's *administrative* and *retributive justice* must both be satisfied, and His eternal authority vindicated. This was necessary to the integrity and perpetuity of His government. Punishment is not only designed to operate on the guilty, but also on others, the *innocent*, to deter them from the commission of crime. The eternal torments of the fallen angels, therefore, is an eternal vindication of the authority and justice of the Supreme Law-giver. It is a perpetual warning to every holy and intelligent spirit in the universe of God, including man, without which who can tell what the consequences might be?

And now, as the wicked have rejected the gospel, and refused to submit to the authority of God, they place themselves in the same predicament with the fallen angels; and, when raised from the dead and judged, will receive the same punishment—*eternal torments*.

In connection with this statement, let us examine Mark ix. 43-48, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell (*gehenna*), into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." This statement is repeated substantially, three times; by which we learn that the fire of *gehenna* is unquenchable, or everlasting, both terms being used as *equivalents*. We are aware that this is thought to be a quotation from Isaiah lxvi. 24, but it is by no means certain. The Old Testament, as every Bible student knows, furnishes a *vocabulary* for the New; but he, who thence infers that texts and paragraphs, similar in language to many in the New Testament, refer to the same things, reasons, we think, very illogically. Such a conclusion, in our judgment, by no means follows. And the idea, that because the dead bodies consumed in the Valley of Hinnon, were so numerous, allowing the *worms* to pass from one body to another, and that, therefore, *they did not die*, is puerile in-

deed. What punishment could it possibly be to any one, for the worms to feed on his dead body? Would he care whether the worms died after eating him, or went on to feed upon somebody else? Do not the worms eat all the dead? Where, then, is the punishment?

But there is another peculiarity in this language. The worm *dies not*, and the fire is not quenched. *A living worm in an unquenchable fire!* There is still another peculiarity: "*Their worm dieth not!*" It is *THEIR* worm, and *worm* in the *singular number*.

This never-dying worm, then, is the symbol of mental anguish—remorse. This never dies, neither does it prey upon a dead body; but upon the living mind—the spirit. With this view of the subject, the never-dying worm, and the unquenchable or everlasting fire, are compatible; and both are elements in the punishment of the wicked in *gehenna*. There are many other passages which we might quote, bearing upon this subject; but, as they would elicit nothing new, we shall content ourselves with those already examined. Our object has been to prove that the punishment of the wicked is *conscious misery*, and that it is unending in its duration, and not annihilation.

As a question of *power* we do not deny but that God could blot the devil, his angels, and wicked men out of being. But it is not a question of *power*. It is a question of fact. *Will God annihilate them?* Had this been his final purpose, he could have annihilated the devil and his angels as soon as they *fell*, and thus have saved our first parents from their temptation and fall, with all the sad consequences which have followed. But if annihilation be the destiny of the wicked, their punishment will not differ from Adam's, even upon their own hypothesis, except in *duration*, of which *they will know nothing!* He has been dead nearly six thousand years, and if he has been unconscious, as destructionists contend, he has been suffering, if *suffering* it can be called, the very same punishment *in kind* to which the wicked will be subjected, with this difference only: his has

lasted some five or six thousand years, of which fact he knows nothing; and theirs will be unending, of which fact they will know nothing and care nothing!

And these remarks are equally true of Abraham, Isaac and Jacob, and all the prophets and ancient worthies, who, if unconscious, are the subjects of the same punishment *in kind*, and have been suffering it for thousands of years: so that there is no difference between their punishment and that of the finally impenitent except in *duration*!

But perhaps we shall be told, "there is another difference; the wicked will be raised from the dead, and die again—die the second death, a violent and awful death."

To this we reply, that it is not contended by destructionists that this is the *punishment* of the wicked. They tell us, *it is the extinction of life*, and not the pains and pangs of dying; consequently we come back to the same point again. Lazarus and some others were raised from the dead by Christ, *and died the second time*; and, if they have been unconscious ever since, their case approximates still more closely to the punishment of the ungodly, if it be annihilation, except in *duration*! These persons *began* to suffer the same *kind* of punishment when they died first; then they were raised from the dead, and lived on earth awhile; after which they died again, and have been suffering the *same kind* of punishment which the wicked will suffer, except its *duration*! If the wicked are blotted out of existence, or utterly burned up by fire, they will, in a *positive sense*, suffer no more than thousands of Christians have suffered for the cause of Christ. Christians have been burned to death, sawn asunder, crucified, and slain with intolerable cruelty; and are the wicked only to be burned to death, and is that to be the end of them, soul, body and spirit? Christians burned to death for serving God, and the wicked for not serving him! *Is that all?* And do all the terrible denunciations of God, Christ, the Holy Spirit, prophets and apostles, with the awful imagery and figures they use, together with the many literal declarations of the

word of God in relation to this subject, mean no more than this, *That the wicked will really suffer no more agony for their sins than Christians have suffered in this world for Christ?* Do they mean that the wicked will be raised from the dead, thrown into a lake of fire, burn up in a few minutes, and that be the last of them? *It cannot, cannot be.*

III.—THE DEATH OF CHRIST IN ITS RELATIONS TO THE DESTINY OF THE WICKED.

We now approach a *new* and very important point in this discussion—the *death of Christ in its relations to the destiny of the wicked.*

We have said this is a *new* point in this discussion, and the reader will not only concede this fact, but also concede that it is an overwhelming argument in proof of the *torments of the wicked* in a future state.

It will be admitted by destructionists that Christ died for all men; that he suffered “the just for the unjust.” And we now inquire: *What was the nature of His sufferings?*

Christ said: “But I have a baptism to be baptized with; and how am I straitened till it be accomplished.” Luke xii. 50. Here he has reference to the nature of his sufferings and death. He was to be immersed or overwhelmed in affliction and pain; and by reference to the 69th Psalm we have the prediction concerning those sufferings: “Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where *the floods overflow me.*” And what means the words he uttered when he said: “*My soul is exceeding sorrowful, even unto death?*” Matt. xxvi. 38. Was he not already *beginning* to drink of the bitter cup which our sins had filled? And when he prayed so earnestly in the garden of Gethsemane, “and being in an agony,” “his sweat was as it were great drops of blood, falling down to the ground.” Can words express the deep and pungent agonies of his soul? Human speech is too poor to fully ex-

press the sorrows, the intense grief of that hour! *An angel from heaven strengthens Him!* And He, the Son of God—the Son of the Highest; what mighty weight pressed Him down? What tremendous burden did he bear? Let Isaiah answer the question: “*Surely He hath BORNE OUR GRIEFS, and CARRIED our SORROWS; yet we did esteem Him STRICKEN, SMITTEN OF GOD, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement (it should be punishment) of our PEACE was UPON HIM; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath LAID ON HIM THE INIQUITY OF US ALL.*” Isaiah liii. 4–6. Our Lord “tasted death for every man.” He bore the accumulated and superincumbent weight of the sins of the whole world! None but the incarnate Son of God could have done this, or sustained this mountain weight of human guilt. Did we say *mountain weight*? It was more than this; *it was the weight of the world!* He “who created all things and upheld them by the word of *His power*,” STAGGERED, AGONIZED, and SWEAT GREAT DROPS OF BLOOD under the *mighty load of human guilt!*

Was all this nothing but the fear of death? Far from it! There was much more in His sufferings than the death of the body. In this regard the thieves suffered all that He did, and perhaps more; for they had their legs broken, and remained longer on the cross before death than He did. Indeed, *our Lord did not die from the wounds He received.* His life was a free-will offering for the sins of the world! Hence He says: “I lay down my life, that I might take it again. *No man taketh it from me, but I lay it down of myself.* I have power to lay it down, and I have power to take it again.” John x. 17, 18.

Pilate marvelled that He was so soon dead, and asked if He had been dead any length of time. His side was not pierced till after His death.

This view of the subject greatly magnifies the sufferings and death of Christ, and shows us the magnitude and

enormity of human guilt. But this is not all. In that hour of darkness and death *His Father forsook Him!* He cried with a *loud voice*—a voice indicating no physical weakness, but of lamentation and woe: “*Eloi, Eloi, lama sabachthani—My God, my God, why hast Thou FORSAKEN ME?*” O, who can tell the bitter mortal anguish of that hour! All nature felt the shock, and the sun drew over his face a vail of sackcloth; the earth trembled, the graves opened, and the vail of the temple was rent in twain from top to bottom! “*HE DIED FOR OUR SINS.*”

From the foregoing we deduce the following proposition: *In the sense in which Christ died for sinners, His people will never die.* This proposition is plain and undeniable. He is the Resurrection and the Life, and he that believeth in Him *shall never die.* He did not die to prevent men from going down to the dust. He died for their sins, and to save them from death, and all its fearful consequences. This proposition being so self-evident, we pass to another: *To the finally impenitent and disobedient, the death of Christ is of no avail; but they will suffer for their own sins the same punishment in KIND which he suffered for His people, and of which the WICKED failed to avail themselves.* In other words, in the sense in which the Lord died for His people, they will never die; but in that *very sense*, the wicked who have not believed and obeyed the gospel, *WILL DIE.*

This is more than annihilation. No wonder the holy writers use such language, words of such fearful import, in speaking of the punishment of the wicked. Believe me, dear reader, “the fearful looking-for of judgment and fiery indignation,” does not all end in *smoke!* The results of their own personal sins will be as bitter to them as the sins of the whole world were to Christ. An angel came down from heaven to strengthen Him, but no kind messenger will be despatched to gehenna to help you bear up under the bitter agonies of the second death. Dives sought relief from Abraham in hades, and failed; how much more intolerable will be the agonies of hell! Utter despair, black-

ness and darkness forever will be their portion. They, too, will be *forsaken* of God, not temporarily, as Christ was, but throughout the endless succession of ages.

This is a strange punishment, exclaims one; and so it is. Hear Job: "Is not destruction to the wicked? and a *strange punishment* to the workers of iniquity?" Chap. xxxi. 3. IT IS WORSE THAN DEATH WITHOUT MERCY!

"He that despised Moses' law, *died without mercy* under two or three witnesses: *Of how much sorer punishment*, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know Him that hath said, VENGEANCE belongeth unto me, *I will recompense*, saith the Lord." "It is a *fearful thing* to fall into the hands of the living God." Heb. x. 28-31.

There is, then, a worse punishment than death without mercy, and what can this be but *endless torments*?

Besides, there are certainly *degrees* in future punishment; not in its *duration*, but in its *severity* and *intensity*. God will render to every man according to his works. Men will be judged and rewarded according to their deeds, and according to the light of revelation under which they lived. The *books* will be opened, and the dead judged out of the things WRITTEN IN THE BOOKS according to their works.

Those who lived under the patriarchal economy will be judged by the revelations made to them. Those who lived under the Jewish economy will be judged by the Law and the Prophets; and those who live under the Gospel will be judged by it; while those who have sinned *without law* will perish without law.

But annihilation admits of no *degrees*; all, if this be the punishment, suffer the same punishment both in *kind*, *quantity* and *duration*. A Nero, a Caligula; the midnight assassin and the highway robber, suffer no more than the most moral man or woman to be found. *Degrees in sin necessitate degrees in punishment*. What would be thought of that

government or of that judge who made no discrimination in crime, but meted out the same punishment in kind and degree for all offences? Would not destructionists themselves revolt at such a procedure in any court of justice? We know that God discriminates *in this world*. The whole Jewish code is proof of this; and will He not be governed by the same principles of eternal justice in the world to come? "Will not the Judge of all the earth do right?" Indeed, we have so much confidence in the truth of this position, we would be willing to risk the entire issue of future punishment upon it.

We have not presented a tithe of the testimony in favor of it. It is ample, full and complete. And it is strange destructionists would ever have called it in question. There are *degrees* of virtue and vice, happiness and misery, in this world; and all, too, under the all-wise providence of God; and shall we conclude that, when the scene is transferred to the future state, all these distinctions will be lost sight of? All who do not obey the gospel will be cast into the lake of fire, which is the second death; and all will suffer the same *kind* and *duration* of punishment; but it will not be the same in *intensity* of *agony*, *torment* and *remorse*.

IV.—ETERNAL TORMENTS—OBJECTIONS ANSWERED.

With this section, we close all we intend to say on this subject. We are satisfied from an unprejudiced and impartial examination and re-examination of this whole subject, that we have arrived at the truth in regard to it. In early life, we grew up to manhood without ever having properly examined the arguments by which our faith was *then* sustained; consequently in 1844, not being sufficiently fortified in our position, and being fully convinced there were many points of error in the *popular* faith on this subject, we drifted away into destructionism, honestly believing we were right. For a while we were satisfied, notwithstanding we encountered many difficulties in our way in regard to the matter.

Finally we resolved to re-examine the whole subject in the most careful and critical manner, the result of which was that in five years from our embracing the doctrine of destructionism, we publicly renounced it as unscriptural, and utterly powerless of good; and all our investigations for the last *twenty years* have but confirmed our convictions in this regard. We have, during a period of twenty-five years, examined and re-examined all the arguments *pro et con*; and the result is, we are convinced man is more than flesh, blood, bones and breath, and that the punishment of the wicked is eternal conscious misery, and not annihilation. We believe there are thousands, and we have heard some so express themselves, who would hail annihilation with anticipations of pleasure, believing as they do, that they can never be saved. They are disposed to make the most of this life and this world, and if they could be convinced that an eternal sleep in utter unconsciousness was all the punishment that awaited them in the future state, they would set no bounds to the indulgence of all their appetites and propensities.

All men are not alike. Some require to be moved by the fear of punishment, while others are influenced more by motives of love. *All* the motives of the gospel, however, are necessary to influence most men.

There are many pious and God-fearing men who believe in destructionism; men for whom we have a very high regard; *but still we believe them to be in error*, and think they occupy an extreme and unprofitable position. We do not see what *practical good* can result to any one, by preaching either the sleep of the dead for thousands of years, between death and the resurrection, or that *endless sleep* which destructionists say awaits the wicked.

The wicked (and the righteous too, according to their theory) sleep unconsciously for thousands of years for Adam's sin, and thus suffer IN KIND thousands of years of

punishment similar to that which they will have to suffer eternally for their own sins. In other words, they suffer for thousands of years BEFORE THE JUDGMENT, the same punishment IN KIND to which they are sentenced *after the judgment!* This looks very much like punishing them both *before and after they are judged!* for the only difference consists in its *duration!* and not *in kind* at all!

And it is an undeniable fact that some who had this view have gone one step further, and, believing unconscious death to be the punishment of the wicked, have denied the resurrection of the wicked dead altogether; thus making the *death of the wicked an eternal sleep!* We know destructionists object to eternal torments, and say it makes infidels. As well might they charge upon Christianity itself, all the abuses of it which have been practiced for centuries. As well might they charge immersion as being the cause of those human inventions, sprinkling, and pouring, and signing with the sign of the cross, which are now so popular in the world. No, no, my friends, no divine truth ever yet made an infidel. Infidelity has its foundation in, and springs out of, an unbelieving heart. Wicked men are not pleased with God, his laws, his government, and of course they cannot be with the punishment he threatens against them. There would be some show of reason in our charging upon destructionism the doctrine of the *non-resurrection of the wicked*, but we aim not to wound the feelings of our opponents. Let them look at it, free of prejudice and party bias, and they cannot, we think, fail to come to just conclusions in the premises.

The Judge of all the earth will do all right, and “the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.” 2 Peter ii. 9. They will not be punished, therefore, either *in kind or degree*, before the judgment; and consequently the punishment of the wicked is *more than death—the death of the body*, with or without consciousness. Their

punishment *begins* after they are judged, and, as already shown, is worse than "death without mercy."

We see no practical benefit to be derived from preaching the unconsciousness of the dead, or the eternal annihilation of the wicked. We know it is charged that purgatory and spiritism are the result of teaching that the spirits of men survive their bodies. But the *truth* is not to be judged by the conduct of its professors, nor should any truth be rejected because of any error which wicked men may have engrafted upon or incorporated with it. We must separate the chaff from the wheat, the truth from the error, and "contend earnestly for the faith once delivered to the saints."

The Word of God has been wrongly divided, and handled deceitfully: and we think we would not be departing from the facts in the case to say, that *every truth in Christianity has been more or less corrupted*. Shall we then charge upon Christianity all the errors and abuses which have been heaped upon it, and give it up as a corrupt system? Far from it. But let us be the more careful in discriminating between truth and error, and, by all the means in our power, elevate the truth to its proper position, and keep it there.

Satan is a wily enemy. He is transformed into an angel of light, and his ministers into ministers of righteousness. He has now become a *religionist*! Having failed to *destroy* Christianity, his next great object was to *corrupt* it; and in this he has succeeded. The whole world is now full of *religion* in various forms and professions, while pure Christianity is largely in the minority, having all parties in "christendom," to a greater or lesser extent, arrayed against it. And when the Lord comes, will He find the faith on the earth?

We conclude, then, that no objection can be urged against any truth, because of any abuse or error of which it may have been the *occasion*—but not the *cause*.

We plead for the union of all Christians who build upon the one foundation, *Jesus Christ*; and it would be a source

of no little joy to us to see all the true followers of our Lord among the destructionists, instead of forming a *new party* upon the doctrine of the sleep of the dead and the annihilation of the wicked, rallying around the great *central truth* of Christianity, building upon the one foundation, acknowledging one God and Father of all; one Lord Jesus Christ, one faith, one hope, one immersion, one body; and all animated by one Spirit.

SERMON IV.

HEART POWER, OR "THE MORE EXCELLENT WAY."

But covet earnestly the best gifts; and yet show I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. 1 Cor. xii: 31; xiii: 1, 2, 3.

KNOWLEDGE is power, a mighty power in the world. There is power in wisdom to command the admiration of men. Money, too, is a power in the world, and thousands are swayed by its magic influence. Eloquence and music captivate the multitude. But neither one nor all of these put together constitute the power of which we speak. HEART POWER is the POWER OF LOVE! It stands alone in its majesty and glory, and makes all else subservient to its mighty impulses.

Its power was displayed by the Almighty Father in the gift of his only Son, the Lord Jesus Christ. "He loved the world;" the *Logos* became incarnate in the person of our Lord, who led a life of suffering, died upon the cross, was laid in the tomb, arose from the dead, and re-ascended to his native Heaven!

The Son of God was the embodiment of the Father's love, and it shone out brightly and gloriously in all his

words and actions! His heart was all tenderness and sympathy! "He had compassion on the multitude," and "went about doing good!" No son or daughter of our apostate race appealed to him in vain, except on a few memorable occasions. "Master," said one, "speak to my brother, that he divide the *inheritance* with me." He replied, "*Man*, who made me a judge or a divider among you?" He refused to arbitrate in the case. And in all other cases of refusal, some *principle* was involved which forbid his granting the requests made. But he heard the appeals of the lame, the halt and the blind! His ears and heart were open to the cries of the possessed, the afflicted, and distressed. And even in his last moments, when suffering the bitter agonies of death, he spoke peace to the dying thief, looked down in pity upon those who shed his blood, and prayed, Father, forgive them, they know not what they do!"

Well might the apostle John, the beloved and lovely disciple, who was full of this *heart power*, exhort in tenderest accents, "Little children, love one another."

But how shall we define this love or heart power? We have three, and only three definitions of God in the Bible. They are "*God is SPIRIT*," "*God is LIGHT*," *God is LOVE*. But what is love? We cannot say, that Love is God; and yet He is the very essence of this wonderful power. *Love is emotional*, and gives evidence of its presence by *words* and *deeds*. It mourns with those who mourn, and weeps with those who weep. It rejoices with those who rejoice, and pours its active sympathies all along the rugged path of life!

Love, as a *heart power*, towers above all other virtues, and its necessity cannot be superseded by any thing else, nor can any thing else supply its place. "Though I speak with the tongues of men and of angels," says the great apostle to the Gentiles, "and have not love, I am become as sounding brass, or a tinkling cymbal." All sound and nothing more! A man, therefore, may understand, were it possible, all the languages of men and angels, and yet with-

out the *heart power* of Love, he would be nothing more than as "sounding brass or a tinkling cymbal." He might be master of all the arts and understand all the sciences, and yet, without Love, be nothing. He might rise to the loftiest heights of astronomical knowledge, and, like

"Newton, priest of nature, from afar
Scan the wide world, and number every star."

And, yet, if wanting this heart-power, be nothing. He might go down into the depths of geological science, and learn all the lessons taught by the rock-ribbed earth," and, still, without love, he would be nothing.

"And though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

Yes, if one could rise to the loftiest heights of inspiration, and foretell all future events; all the revolutions of nations, and the rise, culmination, glory, decline, and downfall of empires, still, without love, he would be nothing.

He might, indeed, possess the gift of faith to enable him to work miracles, "so that he could remove mountains," and heal all manner of diseases, and yet, without love, he would be nothing.

He might understand "all the mysteries" of nature and art, ancient and modern, and without love, he would still be nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, *it profiteth me nothing.*"

And yet how many there are who give, like the Pharisees of old, "to be seen of men," thinking thereby to gain the applause of men and the rewards of heaven! Love, the great heart power, is not the moving cause, but the praise of men! Christ commanded his disciples, when they gave alms, "not to let the left hand know what the right hand doeth;" their "alms were to be in secret," and not blazed

abroad to attract the notice and gain the applause of the multitude! "They have their reward," said our Lord. That is, those who give as did the Pharisees, have their only reward here, and will receive none hereafter! "*It profiteth nothing!*"

How many thousands now give as did the Pharisees, in total disregard of our Lord's command! They give most largely when it can be published to the world how much they have given! Their names must be announced, and their donations blazed abroad in all the newspapers, that men may see how very liberal they are! Verily, we say unto you, *they* HAVE their reward. *It profiteth nothing!*

No deed of this or any other kind, unless it proceeds from the motive of love, will profit the *doer*. He may "give ALL his goods to feed the poor," but if this *heart motive power of love* is not in it, it will profit him nothing! His gifts may benefit the *receiver*, but all the reward the donor will ever get, is *the applause of men!*

He may go further, and "give his body to be burned;" he may become a martyr to his opinions and theories, and yet, if the love of God is not in him, it will profit him nothing! It may be that thousands have suffered death for their religion, or system of faith, in whose hearts the love of God was a stranger! Nor is this strange. Men will face the cannon's mouth for an *abstraction!* They will meet on the ensanguined battle field, and murder each other by regiments, battalions, and divisions, for a point of diplomacy! They will leave home with all its endearments of wife, children, fathers, mothers, sisters, brothers, and go to war for the glory and renown of a victory! They will meet on "the field of honor," as it is called, and murder each other for a *word!* And need we wonder that, hundreds and thousands of *religionists* have given their "bodies to be burned" for the vindication of theological abstractions, for which they were *profited nothing?*

This great moving principle of *heart power*, therefore,

cannot be superseded by anything else, neither can anything supply its place, or do away with its necessity.

This heart power is known by its fruits. "Love suffers long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

It suffers the afflictions and sorrows of this life; the taunts, scorn, contempt, and ridicule of the world, *and is kind*. It envies not the proud, the rich, the great, and the mighty! It vaunteth nor boasteth not, and is not *puffed*, but *built* up! Knowledge *puffs* up, but love edifies or builds up.

It does not behave itself unbecomingly, and is not *selfish*, seeking only one's own; is not easily provoked to wrath or other unseemly passions; thinks or *purposes* no evil; rejoices not in wickedness, but in truth and righteousness. It bears all its crosses without murmuring, believes trustingly in all the promises of God, hopes for the full realization of those promises in glory, honor, and immortality, at the "coming and kingdom of Christ," and endures patiently to the end!

The miraculous gifts of prophecy, tongues, and knowledge were temporary, and were to pass away; but this mighty *heart power* was to continue for all time as the crown and glory of all the Christian virtues!

It bears the same relation to the faith and hope that the flower does to the root and stem. "Faith works by love." Faith and hope develop *love*, which like the newly and richly blown flower, crowns the whole with beauty and heavenly fragrance, diffusing its odors all around! And hence, "Now abideth faith, hope, and love, these three; but the greatest of these is love!" Love crowns all, and is the glory of all; and, hence, the END or object—the grand purpose "of the commandment," or gospel, "is *love* out

of a *pure heart*, a *good conscience*, and *faith unfeigned*." The divine order is, first, "unfeigned faith;" secondly, a "good conscience;" thirdly, "a pure heart;" and, fourthly, *love*! This love rises, like the sap in a tree, up and out of faith, a good conscience, and a pure heart, and *enthrones the whole*, being shed abroad in the heart by the Holy Spirit, which God gives to all that obey him!

That Christians should love their Lord and Master, and that they should love each other, are propositions easily demonstrated.

Peter once thought he loved Jesus sufficiently well to die for, and with him, and yet he denied him! His apostacy began by appealing to the sword! He then followed afar off! He then cursed and swore, and thrice denied his Lord! A look of *love* broke his stony heart, and he went out and wept bitterly! And on that ever-memorable occasion, after our Lord's resurrection, how keenly he feels the force of that thrice-repeated interrogatory, "Simon, son of Jonas, *lovest thou me more than these?*" He appeals to the Lord's knowledge of his heart, and says, "Yea, Lord; *thou knowest that I love thee*." But the question is put the *third time*, and now Peter's *threefold* denial of his Lord comes fresh to his heart, and he is grieved and responds, "Lord, thou knowest all things: thou knowest that I love thee."

My brother, my sister, what say you to this question? Have you, like Peter, denied him? Have you laid aside "the sword of the Spirit," and taken up the instruments of cruelty? Lovest thou the Lord more than all the honor that cometh from men? Do you love him more than wealth, ease, or pleasure? Do you love him better than father, mother, wife, husband, children, lands, and even your own life? And what would be your answer to the question, "*Lovest thou me more than these?*"

Jesus says, "If you love me, keep my commandments!" Do you keep them? Again he says, "You are my friends, if you do *whatsoever* I command you." Are you the "FRIENDS" of Christ? You profess to be, but, alas, where

is the proof! Are you doing WHATSOEVER he commands you? If you are not, so far from being his "friends" you are his *enemies*! Jesus has a great many *false friends*, friends who desert him in the hour of peril; friends who follow him in days of prosperity, but forsake him in adversity; friends who mingle with the world, and are conformed to its spirit, fashions, and customs; friends who regard his commandments burdensome and grievous, forgetting, if they ever knew, that "this is the love of God, that you keep his commandments." Friends, who love the pomp and glory of the world, and the "praise of men, more than the praise of God." In the day of judgment he will say to all such, "Depart from me, I never knew you."

"As the Father hath loved me, so have I loved you: continue in my love," said Jesus.

"If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

The measure of Christ's love for his people, is that which his Father bore to him! O what a matchless love! And shall we not love him? Shall we not keep his "commandments, and abide in his love?"—"IF ANY MAN LOVE ME, HE WILL KEEP MY WORDS!" Here is the test. Can you abide it? This is the rod by which to "measure the temple of God, the altar, and *THEM that worship therein*!"

But he gives us a "new commandment."—"This is my commandment, *That you love one another*, AS I HAVE LOVED YOU." And how has he loved us? "Greater love hath no man than this, that a man lay down his life for his friends." *He has laid down his life for us*! This is the highest measure, and the fullest proof of *his* love; and this should be, and, indeed, is, the divine measure of our love for each other. How the Lord dwells upon and repeats the injunction, "These things I command you, that you love one another. If the *world* hate you, you know that it hated me before it hated you. If you were of the world, the world would love his own: but because you are not of the

world, but I have chosen you out of the world, therefore the world hateth you."

Yes, "the world will love his own," and shall not Christians love one another? The world hates all *true* Christians, and loves only those who conform themselves to the world. Alas, how many professing Christians seem to love the world better than the church! Better than their own brethren! They associate with the world. They identify themselves with the institutions of the world, and conform their lives to the principles, precepts and customs of the world; and hence the world loves them.

"A new commandment I give unto you, that you love one another. *By this shall all men know that you are my disciples, if you have love one to another.*" My brother, my sister, can you stand this test? Do you love the brotherhood? How much do you love them? *As Christ loved you?* How much of his *heart power* is manifested in your *words* and *deeds*? We will soon test it. "We know that we have passed from death unto life, *because we love the brethren.* He that loveth not his brother abideth in death." Again we ask, do you love the brethren? Pause and think. Turn your eyes within, and look upon your own heart; and remember, if you do not love them, you have not "passed from death unto life." You still abide in death! Oh fearful thought!

But this is not all. "Whosoever hateth his brother is a murderer; and you know that no murderer hath eternal life abiding in him." "A murderer!" Awful thought! And why? Because you hate, or do not love your brother! A murderer at heart! Crucifying the Lord afresh in one of his members! O God! What a picture do we behold when we look over the church! Hatred, wrath, envy, jealousy, bickering, strife! Instead of loving, see how they "devour one another!" Would that the words of the apostle were burnt into all our souls, and that we duly realized their importance and truth!

“Hereby perceive we the love of God, because he laid down his life for us: AND WE OUGHT TO LAY DOWN OUR LIVES FOR THE BRETHREN.” *

We “*perceive*” the love of God in the death of Christ—“he laid down his life for us;” how do we see or “*perceive*” this love among the brethren? “We ought,” says John, “to lay down our lives for the brethren.” But who could or would do it? We fear there are very few. If this were the test, thousands, who think themselves good Christians, would be weighed in the balance and found wanting.

“But,” says some brother or sister, “I do love the Lord, and his dear people, too.” Well, let us see how much you love them: “But whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

Here is a test. Have you not “this world’s goods?” Have you not seen your brother in need? And have you opened or shut up the bowels of your compassion? Has your heart been moved with compassion towards him, and have you, out of your abundance, supplied his wants? If you have done this, then you have proof that the love of God is in you; but, if otherwise, this proof is wanting, and there is no evidence that you either love God or the brethren.

“My little children, let us not love in *word*, neither in *tongue*; but in *deed* and in *truth*.

Many love in *word* and in *tongue*. This is an easy matter, and requires no effort, no sacrifice, no self-denial; but, alas, how few, among the many, who “name the name of Christ,” “love in deed and in truth.” It is an easy matter to say, “I hope you will succeed,” “I trust you will do well,” or, “Be you warmed and filled.” But what profit is there in all this, so long as the things needed are withheld?

Those who love in *word* and *tongue*, love with the *mouth*, while the heart is far away! The cries of the poor, the fatherless and widows, go up into the “ears of the Lord of Sabaoth,” but *they* heed them not. Perhaps the preacher himself, who has a rich salary of a few thousand dollars, as

he kneels upon his velvet cushion in the pulpit, may sometimes remember his poor brethren in his prayers; but he takes care not to trouble his purse with their wants. The rich brother, who, as the week closed, deposited his thousands in bank, may occasionally think of "the poor of the flock;" but his heart is *rocky*, and, though he may sometimes sigh, his sympathies are not sufficiently stirred to open the "bowels of his compassion" in their behalf.

The rich sister, too, all hung with jewels, and costumed in the latest styles of fashion, may sometimes think of her less fortunate sisters, and *wish* they had better fare; but alas, *she* can spare nothing for them!

How dwelleth the love of God in these? They have a name to live while they are dead. They do not love the brethren as Christ loves them; if they did, that preacher would divide a part of his salary with his less fortunate, but not less worthy brother, who may be toiling far away in his Master's vineyard; and, poorly clad, suffering all the extremes of heat and cold. And that brother would instantly draw a check in favor of some poor evangelist, brother, sister or widow, and send relief to their sorrowing hearts and cheerless homes. And that sister would soon strip herself of her jewels and her costly attire, and by noble deeds of love wipe away the burning tears which well up from the hearts of God's poor, but dear children.

Do not say, "*We have done all we could,*" while your extravagance in all that makes up "the lusts of the flesh, the lust of the eyes, and the pride of life," demonstrates that you have, as yet, made no sacrifice at all for the sake of the Lord's poor, or for perishing sinners. The voice of God thunders the eternal truth in your ears, that "he who sees his brother have need, and shutteth up his bowels of compassion from him," has not the love of God in his heart. How tenderly does the apostle speak: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." "Beloved, if God so

loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." "We love him because he first loved us. If a man say, *I love God*, and *hateth his brother*, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" "And this commandment have we from him, *That he who loveth God love his brother also.*"

It is vain that we profess to love God, when we give no proof that we love our brethren; for he that saith he is in the light, and hateth his brother, is in darkness even until now." "And every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments."

There are many and powerful reasons why the children of God should love each other. *They all belong to one family, of which Christ is the elder brother and the Head.*

"Love as brethren" is an apostolic injunction. Love as brethren, not as strangers. We are all members of the "one body," and, hence, if "one member suffers," all the rest should suffer and sympathize with it. And if one rejoices, all the other members should rejoice with it. They should be "*knit together in love.*" They should be "rooted and grounded in the love of God, and abound therein with thanksgiving."

How earnestly does the Apostle speak on that subject: "And the Lord make you to *increase* and *abound* in love one toward another, and toward all, even as we do toward you: to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Again, he says, "But as touching brotherly love you need not that I write unto you: *for you yourselves are taught of God to love one another.* And indeed you do it toward all the brethren which are in all Macedonia: but

we beseech you, brethren, that you increase more and more."

In behalf of the Phillipians, Paul prays thus: "And this I pray, that your love may abound yet more in knowledge and in all judgment."

Of the Colossians he says: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, *and of the love which you have to all the saints.*"

But love has its proofs. The proof of our love to Christ, is obedience to his authority, as we have already seen. And the proof of our love to each other, consists in the sympathy and active regard we manifest toward the saints.

Paul says: "Wherefore show ye to them, and before the churches, *the proof of your love*, and of our boasting on your behalf."

Again, he says: "I speak not by commandment, but by occasion of the forwardness of others, *and to prove the sincerity of your love.*"

This love is opposed to all selfishness and partiality. "My brethren," says James, "have not the faith of our Lord Jesus Christ, the Lord of glory, *with respect of persons.* For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and you have *respect to him that weareth the gay clothing*, and say unto him, *Sit thou here in a good place*; and say to the poor, *Stand thou there, or sit here on my footstool*: Are you not then partial in yourselves, and are become judges of evil thoughts?"

The apostle has here drawn a life-picture of things as they are often found in the "best society," (?) and even in the church! Respect is paid to the finely dressed, while those poorly clad are slighted. Let a brother or sister, dressed in gay clothing, visit the palatial residences of some fashionable professors, and see what marked respect is paid to them! But let a poor, meanly clad brother or sister enter, and, instead of being ushered into the parlor, all fes-

tooned and splendidly carpeted, he will be shown into the "sitting" or dining room, and treated with cold indifference!

Let the rich and gay brother or sister go to church, and they will be taken by the arm, and shown to the best and most fashionable seats, while the poor are left to find seats where they can, or, finding none, go out again into the street.

Is this the house of God? And are these the *proofs* of our love? "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to those that love him? *But you have despised the poor,*" and yet profess to be the followers of him, who "*had not where to lay his head!*" You *profess* to love *his people*, and yet despise these humble ones that believe in him!

Fishermen of Gallilee! are these your brethren and sisters? Why, if you were here on earth, they would not even shake hands with you! A cold and formal bow of recognition, if, indeed, they recognized you at all, would be all you would get! Is this an exhibition of Christian love? Is this the lesson our bleeding Lord, and his poor and careworn apostles have taught us? Are we the followers of him, "who, though rich, for our sakes became poor, that we through his poverty might be made rich?"

The rich *love* those that are rich, and delight to flatter them; but the poor is despised by his neighbors.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be warmed and filled; notwithstanding you give them not those things which are needful to the body; what doth it profit?" *Love* would not send them away *empty*. Love would heed the admonition of our Lord, "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."

Love heeds the cry of the poor and needy, the fatherless and the widow. It regards as sacred the tears which bedew

the care-worn and furrowed cheek! It looks upon the rags and threadbare garments of the poor as badges of helplessness, and sends speedy relief. The hungry never ask in vain for bread, nor the naked for clothing! Its motto is, "Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give in to your bosom. For with the same measure ye mete withal it shall be measured to you again."

"O," says some poor loveless professor, "the Lord spake figuratively; he did not mean what he said."

Indeed! Then what did he mean? And what does he mean when he says: "*For if ye love them who love you, what thanks have you? for sinners also love those that love them. And if you do good to them who do good to you, what thanks have you? for SINNERS also do even the same. And if you lend to them of whom you hope to receive, what thanks have you? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, HOPING FOR NOTHING AGAIN; AND YOUR REWARD SHALL BE GREAT, AND YOU SHALL BE THE CHILDREN OF THE HIGHEST!*"

The truth is, the Lord meant just what he said, but Satan has caught away the words he uttered from the hearts of many professors of religion, and they now seek to parry the force of these soul-searching declarations!

But "why call ye me, Lord, Lord, *and do not the THINGS WHICH I SAY?*"

The world will love his own. Sinners love sinners; and shall not *Christians* love each other, and give ample and constant proofs of their love? "For whosoever shall give you *a cup of water to drtnk* IN MY NAME, BECAUSE YOU BELONG TO CHRIST, *verily I say unto you*, HE SHALL NOT LOSE HIS REWARD."

These are golden words! They sparkle with life and beauty! *All must be done in the name of Christ!* even to the giving of *a cup of water!* "Because you belong to Christ!"

Not because you are of this, that or the other party; but because you BELONG TO CHRIST! Not because you are a "Mason," "Odd-Fellow," "Druid" or "Son of Temperance;" but because you are A SON OF GOD!

Ninety-nine hundredths of all that is given, will meet with no reward, because not given *in the name of the Lord!* Let all who give think of this. Let Masonic Christians, Odd-Fellows, Druids and Sons of Temperance think of this. There is no use in becoming excited and angry. *The Lord speaks, and you MUST HEAR!* "Whatever you do, in word or deed, do all in the name of the Lord Jesus."

This is the "more excellent way"—the way of love, the way of holiness. These are the teachings of our Lord and his apostles, and he says: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward."

These are the proofs of our love for the Lord's people, and if these be wanting, all else is wanting. God has a special regard for his poor, and his ears are ever open to their cries. And he declares that, "Whosoever stoppeth his ears at the cry of the poor, he also shall cry, but his cries shall not be heard." But, on the other hand, "Blessed is he that *considereth* the poor; the Lord shall deliver him in time of trouble."

O, what mighty proofs has Christ given of his love for us! and shall our hearts be cold towards his people? Love devised the scheme of redemption! Love brought our Lord from heaven to earth! Love induced him to lead a life of poverty and shame! Love covered him all over

with a bloody sweat, and filled his soul with the sorrows of death! Love caused his heart's blood to flow out for the remission of our sins! And shall we not love him? *But, remember, we do not love him unless we love one another.* It is love that binds the universe together! It is love that decks the heaven with sun, moon and stars! It is love that weaves the golden cord that binds together the angels in heaven, and the saints on earth! The church is "the banqueting house," and the Lord's "banner over us is love!" "How fair and how pleasant art thou, O love, for delights! Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love it would utterly be contemned." But love must be "unfeigned"—"without dissimulation."

Reader, "we must all stand before the judgment seat of Christ;" and if we have fulfilled *love's mission*, "the King will say unto" us, "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and you gave me meat: I was thirsty, and you gave me drink: I was a stranger, and you took me in: naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came unto me." "Verily I say unto you: Inasmuch as you have done it unto one of the least of these MY BRETHREN, you have done it unto ME." And then he will say to those on his left hand, who "have not done these things:" "DEPART, you cursed, into everlasting fire, prepared for the devil and his angels."

This will be the great test in the last day. Whatever has been done to the Lord's people, he will consider as having been done to himself.

My brother, my sister, Have you done your duty? Have you given food to the Lord's hungry? Have you given drink to the Lord's thirsty? Have you taken in the Lord's

strangers? Have you clothed the Lord's naked? Have you visited the Lord's sick? Have you gone unto the Lord's imprisoned people? If you have, all is well. You have walked in "the more excellent way." But if not, alas, there is no hope for you. Your final and eternal destiny will be with the devil and his angels, where, as you have shown no mercy, no mercy will ever be shown to you.

SERMON V.

A CHARGE TO THE RICH.

“Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”—1 TIM. vi. 17, 18, 19.

THIS was the injunction given by Paul to Timothy, his son in the faith and a Christian evangelist. Paul *charges* Timothy to *charge* the rich; and this charge is a part of the duty of every Christian evangelist from that day until the Lord comes. And as the ages roll on and the end approaches, this charge becomes more and more imperative. We are living in the end of the age, and this is no time for Christians to be laying up treasures on earth for the last day, the fires of which will consume all things on the face of the earth.

But professed Christian ministers have been wont to flatter the rich, “having their persons in admiration because of advantage.” They have been specially desirous to get them into the church, and to keep them there, notwithstanding their conduct was unbecoming the profession of Christians. These men *paid* well, and contributed largely to build splendid houses, and to fix them up with “all the modern improvements;” and hence, being so very useful, it is a matter of necessity that they be retained in the

church. These facts have been read and known of all observers both in and out of the church.

Ministers have not been faithful in this regard; they have spoken smooth words, and cried "peace, peace, when there was no peace," except the peace of the graveyard—of corruption and rottenness. The times now demand faithfulness on the part of the Christian ministers, and no minister who neglects to discharge this obligation is worthy of his high and holy calling. He is an unfaithful steward, and as such will be condemned when the Lord comes.

2. *But is it a sin to be rich?*

This depends on circumstances. A man may become rich by "unjust gains;" or he may be rich from the fact that he withholds from the poor and needy, the fatherless and the widow, those things which it is in his power to give. Under these circumstances, it is a sin to be rich; but we can hardly suppose any real Christian to be in such a predicament. *Christians* do not acquire riches by "unjust gains," nor by withholding from the needy those charities which it is their duty to bestow. Abraham was rich, and so was Job. Joseph, the Jewish senator, was rich; and doubtless there were many others, both among the patriarchs and in modern times, who were rich; but it is very questionable whether the New Testament justifies or sanctions any such state or condition *as among Christians*. This, we think, will appear evident from an examination of the teachings of Christ and his apostles.

3. *Christians are commanded not to lay up treasures on earth, but to lay them up in heaven.*

"Lay not up for yourselves treasures upon earth, where moth and dust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also." Math. vi. 19, 20, 21. Here is a positive command not to lay up treasures upon earth, and yet it is undeniable that many

professing Christians live in its constant and habitual violation. They LAY UP their treasures to be consumed by the moth or rust, or else to be taken by thieves and robbers. Our Lord does not prohibit his followers from ACQUIRING property, but it is the LAYING UP or *hoarding* which is forbidden. And the reason assigned by our Lord is this: "*For where your treasure is there will your heart be also.*"

This is a positive declaration, based upon our Lord's knowledge of the human heart, for "he knew what was in man." We may therefore regard it as an axiomatic truth that, *where one's treasure is his heart will be.* Such is the nature of man, if his treasure be on earth, his heart will be on earth; and if his treasure be in heaven, his heart will be in heaven. Rich men may become Christians, but it requires a harder struggle, a heavier cross, and a greater sacrifice for them to become such than for the middle and poorer classes. Hence we read: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James ii. 5. Christ taught his disciples thus: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." And in this connection, with special reference to his second coming, he adds: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and FIND THEM SO, *blessed are those servants.* And this know, that if the good man of the house had known what hour the thief would come, he would have

watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." Luke xii. 33-40.

The people of God, having food and raiment, should be content; and if they have more than this they should distribute to the poor, and give liberally for the spread of the gospel. Not to do this is sinful in the sight of God, and for this neglect they will be held accountable in the day of judgment.

When Zaccheus believed on Christ, he made the following declaration: "And Zaccheus stood, and said unto the Lord: Behold, Lord, *the* HALF OF MY GOODS I GIVE TO THE POOR; and if I have taken anything from any man by false accusation, I restore him fourfold." Luke xix. 8.

Zaccheus proved his faith and sincerity by his works. He was rich, and justly conceived it to be his duty to divest himself of a large portion of his possessions, so that he might transfer his treasure and his heart from earth to heaven.

But how few follow the noble example of Zaccheus? Many act in matters of religion as they do in buying goods; they want the *cheapest article*—a religion that does not cost much! And if the same test was submitted to them which was submitted to the young ruler, they would, as he did, *go away* sorrowful. He had "kept the commandments from his youth up; and when Jesus heard these things, he said unto him, yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come follow me. And when he heard, he was very sorrowful: for he was very rich." Luke xviii. 21, 22, 23.

If many of the rich were now tested like this young ruler, the result would be the same; and, indeed, no doubt this would be true of thousands of professing Christians, judging from the tenacity with which they hold on to their earthly treasure, while the poor, the naked, and the hungry are perishing around them. Their treasures are on earth, and

as a necessary consequence, their hearts are on earth also. They "look at the things that *are seen*," and "love the world," its allurements, its fashions, and its follies.

4. *The perils of the rich.*

Paul says: For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money (gain) is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God! flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. vi. 8-12.

Such are some of the perils of the rich, and those who *will* or desire to be so. They "fall into *temptation*;" they are tempted to indulge in and to follow the "lusts of the flesh, the lusts of the eyes and the pride of life." Having the means to gratify every wish, they are carried along with the current or "course of this world," and are finally "drowned in destruction and perdition." They fall into the many "*snare*s" which Satan sets to catch men, and "into many *foolish desires* and *hurtful lusts*," which they conceive must be gratified. They forget that if any one would be a disciple of Christ, he must *deny himself*, take up his cross and follow Him, who, "though rich, for our sakes became poor."

"And one of the company said unto him: Master, speak to my brother, that he divide the inheritance with me. And he said unto him: Man, who made me a judge or a divider over you? And he said unto them: Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Our Lord then

introduced the parable of the man whose ground brought forth plentifully, and he had not room to bestow his goods, and who concluded to pull down his barns and build greater, and to say to his soul: "Thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him: Fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" And then follows the great and important lesson, "*So is he that layeth up treasure for himself, and is not rich toward God.*" Luke xii. 13-21. That is, every one who lays up treasures on earth, and neglects the true riches, is like this *rich fool* presented to us in the parable. This is the declaration of that Lawgiver who is able to save and to destroy, and whose word will stand when heaven and earth shall have passed away.

What a fearful thing it is to be rich! Its perils are fearful. And yet *to be rich* is the object of a very large portion of mankind. Mammon is the god before which men bow in adoration and praise, forgetting that it is impossible "to serve God and mammon."

The perils of the rich are further increased by the great difficulty of their entering into the kingdom of God.

"How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." Luke xviii. 24, 25. See also Mark x. 23-27, and Matthew xix. 24.

From the above it appears to be extremely difficult for a rich man to enter the kingdom of God; and why difficult? Because the treasure of a rich man is on earth, and where this is, the heart will also be. And because the rich, though they may give to the poor and for the support of the gospel, give to be seen of, and glorified by men. What they give is trumpeted abroad in the newspapers, and proclaimed from the pulpit; and thus "they have their reward." Such donations, though they do the recipients good, are not acceptable in the sight of God. We do not say that *all* the

rich, who give at all, give in this way; but it is undeniable that many do. And as a proof of what we have now said, it is not unfrequently the case that they will make large contributions where they know the fact will be blazed abroad, while they refuse to feed the hungry and clothe the naked just around them. It is far more pleasing to God to feed the hungry and to clothe the naked than it is to give hundreds and thousands of dollars to build and fit up a church with all the "fashionable and modern improvements," which pride, ease and a love of worldly show have suggested.

It is *barely possible* for a rich man to be saved. God *can* save him, but he cannot and will not save him whose treasure is on earth, or who trusts in his riches. And if the Lord meant that the difficulty of the rich man's entering the Kingdom of God was as great as for a camel to pass through the eye of a literal or ordinary needle, nothing short of a miracle could effect it! But if he alluded, as some suppose, to a passage through the walls of Eastern cities, a sort of private entrance through which camels could pass only by having the burdens removed from their backs, and coming down on their knees, then the rich, in order to be saved, must *unload* themselves of their riches, and come down on their knees before God.

Is it not far better, then, to pray with Agur: "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain." Prov. xxx. 8, 9.

The most desirable condition in life is "neither poverty nor riches;" in other words, to have "food and raiment," and "therewith to be content." What, now, is the duty of a rich Christian? The text gives the answer. "Charge them," says Paul, "that are rich in this world—

1. That they be not high-minded;
2. Nor trust in uncertain riches;

3. But in the Living God, who gives us richly all things to enjoy;

4. That they do good;

5. That they be rich in good works;

6. Ready to distribute;

7. Willing to communicate;

8. Laying up in store for themselves a good foundation, against the time to come;

9. That they may lay hold on eternal life."

They must *strip themselves* for the *race* that is set before them. They must imitate the example of Zaccheus, and thus prove their faith by their works. They must not be proud, aristocratic or high-minded, but "condescend to men of low estate." They must rejoice that they are "made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so ALSO SHALL THE RICH MAN FADE AWAY IN HIS WAYS." James i. 10, 11.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. YOU CANNOT SERVE GOD AND MAMMON." Matthew vi. 24.

Here is a declaration of our Lord, pronounced in the most positive manner, asserting a highly important truth: "No man *can* serve two masters." "No man can *serve* two masters." "No man can serve *two* masters." "No man can serve two *masters*." We have repeated the text, and emphasized certain words for the purpose of fixing this great truth in the mind of the reader. Men may serve a master, but they *cannot* serve two at the same time. They will hate one and love the other, or else hold to one and despise the other; consequently they "cannot serve God and mammon."

To serve is to obey; and hence the servants of God are those who obey and worship Him. And he who serves mammon is necessarily an idolater. Covetousness is idol-

atry, and no covetous person can "inherit the kingdom of God."

In the parable of the sower we learn that the seed "which fell among thorns" represents those who, when they have heard the word, "go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection." Luke viii. 14.

And, alas, this is the condition of thousands, who make a profession of the name of Christ. And the rich are peculiarly exposed to these influences. Their *cares, riches* and *pleasures* stand in the way of their piety, humility and devotion to God. This, we are glad to say, is not the case with all. There are some noble exceptions, who, like Zaccheus of old, give largely to the Lord and his poor, if they do not give half of their possessions. But unfortunately there are too many, who, like Demas, "love this present world," and "look on the things that are *seen*," while the unseen things of eternity are not in all their thoughts.

"A man's life does not consist in the abundance of his possessions." The rich fool, however, thought differently when he resolved to "pull down his barns and build greater." And I will say to my soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." But God said unto him, "Fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" So is he that layeth up treasure for himself, *and is not rich towards God*.

The Pharisees were covetous, and on one occasion derided the Lord Jesus for his teaching, and he said unto them, "You are they which justify yourselves *before men*; but God knoweth your hearts: *for that which is highly esteemed among men is abomination in the sight of God*." Riches are things highly esteemed among men, but the reader will find but few *promises to them*, except on the most rigid conditions; and these *conditions* are not very frequently complied with.

The apostle James utters the most solemn warning to the rich when he says, "Go to now, ye rich men, weep and

howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days." What a sad picture to contemplate. And no doubt this was the condition of Dives in the parable of the Rich Man and Lazarus. He was "clothed in purple and fine linen, and fared sumptuously every day." He knew no want. He served mammon. His riches had accumulated till they were corrupted in themselves, as well as having corrupted his heart and his life. His gold and silver, for the want of use, had become cankered, and their very *rust* witnessed against him. His garments, laid by to make room for more fashionable apparel, had become moth-eaten. He lived in pleasure and was wanton on the earth. He died and was buried, and, no doubt, was followed to his grave by a long and gorgeous procession of mourners; and ere long a marble monument marks the place where his body lies—a monument on which is inscribed his name and honors; but alas, he lifts up his eyes in Hades, being in torments. He had received his *good things in this world*, and now a fearful and just retribution awaits him.

Reader, are you rich? Beware! you hazard eternal life. The chances are against you. Better, far better, be as poor as Lazarus than as rich as Dives. Better go to heaven in *rags* than to hell in silks and furs, purple and fine linen. Better go to heaven a beggar than to hell hung with jewelry.

What, then, must the rich do? They must use THE LORD'S MONEY as he has directed them. They must feed the hungry, clothe the naked, educate the ignorant, and send the gospel abroad. The silver and the gold are the Lord's. Not one farthing belongs to you, except in trust. *Beware how you spend it!* Beware and do not consume it upon your *lusts*. Beware of the *lusts of the flesh, the lusts of the eyes, and the pride of life*. There goes a brother whose whiskey in twelve months cost him more than all he gave to the sup-

port of the gospel, or to the poor. There is another who spends more for tobacco than for the word of God. He is too poor to take a religious paper, but spends twelve or fifteen dollars for tobacco. He can't give anything to sound out the word of the Lord, but he can afford to give *parties*, for which he spends his money freely and—to *no profit*. There is a sister who can't do anything for God's cause, but she wears costly apparel, "a love of a bonnet," rings on her fingers and in her ears, and an immense "waterfall," because it is fashionable!

O, when will Christians show to all that *they are not of the world*? That they are not their own, but are bought with a price—even the precious blood of Christ? He was rich, and for our sakes became poor, that we, through his poverty, might be made rich. But, alas, many will die bankrupt while reputed to be rich. They are not rich towards God. There are none so poor as those who are without hope and without God in the world. And there will be none so wretched as those professors who, having an abundance of the things of this world, have shut up the bowels of their compassion from the poor and from Christ's servants.

It is better to clothe the naked than to decorate our persons. It is better to feed the hungry than to feast on luxuries. It is better to strew roses along the pathway of the poor than to walk on rich and costly carpets. It is better to hear the heartfelt utterances of the poor, whom we have relieved, than to listen to the chants of a choir or the melodies of an organ. May God help us all to be a "peculiar people, zealous of good works," and "laying up treasures in heaven," is our earnest prayer.

SERMON VI.

THE WORLD'S DILEMMA: THE BIBLE OR ATHEISM—WHICH?

AN ADDRESS TO YOUNG MEN BY J. RANDOLPH TUCKER. REVISED
AND AMENDED BY J. T. WALSH.

The fool hath said in his heart, There is no God.—PSALMS liii. 1.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name.—JOHN xx. 30, 31.

WHILE the writer does not wish to trench upon the peculiar duties of the Christian ministry, yet he may seek to offer to those who, like himself, are oftener thrown within the vortex of a world's skepticism than the ministers of the gospel, some thoughts which may be of value in aiding young men to resist the assaults of error on the one hand, and to embrace that system of truth on the other, which it should be our primary purpose to maintain and establish.

I say "young men," for I well know how prone are such to the delusions of a supposed rationalism, which presumptuously claims to be able to fathom the unsounded depths of the Divine Omniscience, and to grasp the unknown elements of the Divine reason.

YOUNG MAN! my object is to warn you of your danger; to point out the true method of religious investigation; to lead you by its adoption to the only solution of that most solemn question, which haunts us in our day-dreams, which

breaks in with solemn note upon our revels, which speaks to us in the day's business, which whispers to us in the night's stillness; which, banish as we may, avoid as we may, take, though we may, the wings of the morning, and flee into the uttermost parts of the sea, Omnipresent still is there, pressing for its answer, and yet with angel wings, hovering in mercy over us!

Who has not heard the question from within: WHAT AM I NOW? AND WHAT SHALL I BE HEREAFTER? How few have answered it at all! How many evasively! How few honestly! How many drown the voice of the earnest querist, that they may frame an answer which will serve the present moment, and avoid that response whose joyous echo shall resound forever!

How many young men have I seen fight their way from the camp of Christianity into the tents of Infidelity, and even Atheism! and answer the question thus: "Dust I am—to dust I will return!" How many turn from the peaceful ways of the Christian's life to the dreary gloom of a cheerless materialism—from the calm, unperturbed tranquillity of the one to the feverish delights or the revulsive melancholy of the other!

If to our reasoning upon religion we apply the same principles which we employ to guide us in other investigations, I venture the affirmation that our conclusions will place us upon the firm and stable ground of the Christian's faith. The error which is committed by free-thinking unbelievers is, that they cover themselves with the vestments of a cast-off and worn-out philosophy, which they would shame to throw around any of the sciences of which the world now boasts. They insist upon testing religious truth by the standard of their religious theories, while they test other truth by the facts upon which it is found to depend. In religion, they begin at their conclusions and reason back to their postulates; while in physics, they start with established postulates, and advance to their conclusions. Apply the system in vogue in physics to religion, and the sway of

Christianity would be as universal as the progressive advancement of the physical sciences. On the other hand, apply to physics the system of reasoning adopted by Infidelity in opposition to Christianity, and you would quench the blazing light of the mid nineteenth century in the superstitious gloom and theoretical fancies of the dark ages! Let the principles, then, on which you search the secrets of nature be those on which, with reverential step, you seek to learn something of Nature's God!

I need not do more than refer to the fact that the principles of the Greek philosophy were superseded by those of the Baconian; that while the former was subtle, refined and theoretic, the latter is experimental as to its foundations, careful in its inductions, and practical in its conclusions. The one jumped to its conclusion, and then eagerly sought the means of proving it; and thus, while the logical sequence of its propositions may have been perfect, the conclusion itself may have been untrue. The other searches for its postulates, establishes them as facts, and then inductively reaches its conclusion, which is safe and true, because logically deduced from premises experimentally proven.

Let me illustrate, by examples, the pernicious use of the old system of investigation, when applied to the subject of religion.

Mr. Hume had settled in his own mind the untruth of the Christian system. He believed in the existence of a God, with the attributes, ordinarily conceded, as belonging to Him. A system of teaching came to him with internal and external demonstration of its divine origin; the former in the teachings themselves, the character of the teacher, His life and His death,—the latter in the miracles He wrought, and the wonders He performed. These last were attested by eye witnesses, to all appearance credible, capable, and sincere. If believed, his infidelity was folly, and faith became his duty; for the miracles, if true, constitute conclusive proof of the revelation they are designed to authenticate.

Now, Mr. Hume theorizes, that to believe such things as miracles is irrational, because it is impossible to prove them ; and being therefore incredible, teachings resting their claim to divine origin upon alleged miracles, may still be only human, because there is and can, in the nature of the case, be no proof that they were ever performed. It is evident that Mr. Hume, in order to destroy the power of the argument from miracles, reasoned from his hypothesis of the untruth of Christianity, to the conclusion that no miracles had been performed ; (because had they been performed, the hypothesis of its untruth would have been false, and the conclusion of its truth inevitable ;) and then still further to confirm the conclusion, which upon his hypothesis he has reached, he invents the sweeping dogma, that no miracle can be proved by *any* evidence. Thus instead of using the *direct inductive process*, that is, to consider the *sufficiency* of the *evidence*, to establish the existence of miracles (which is the matter to be established or overthrown as a postulate), he adopts the *retrospective process*, of arguing the *insufficiency* of the evidence, because of the *impossibility of proof* ; or, in other words, the entire *nonprovability* of miracles. No wonder he establishes the falsity of Christianity, and of the miracles adduced to prove it. How can he do otherwise, when he *deduces his postulates* that no miracles are proved from the *assumption of its falsity*, and then *reversing the reasoning, proves its falsity from the postulates so deduced* ?

Look at its absurdity ! That an Omnipotent God *can* perform miracles, has not been, cannot, will not be denied. That such a Being, if he deemed it wise to do so, in order to induce belief by his creature in Him and His commands, should find it impossible to furnish proof of such miracles, it were vain, if not blasphemous to affirm. And yet, the argument of Mr. Hume, in full effect, denies to the Almighty, the power to *prove* to his intelligent creature, by *any evidence whatever*, extraneous to himself, the *fact* of the miracle which *He has performed*, to *influence his belief and to control his conduct*. In other words, he concludes, that an

important fact might exist, which God could not give evidence of to the creature of his power! Common sense, the instinct of mind, revolts at such a conclusion.

But a more remarkable instance has recently appeared. Mons. Comte, in his positive philosophy, has, by an *apparently inductive* process, but by one as really retrospective as Mr. Hume's, brought his mind to the conclusion that there is no God! that the constancy of nature, her vast and illimitable empire under the quiet dominion of general laws, are proofs of *their eternity*, and of her *unoriginated grandeur*,—and with a perversity of intellectual acumen, singularly continental, the fact which satisfies the world that there is a God, satisfies the *French Savan* there is none.

Can any one fail to see, that with the atheistic belief taken as his standpoint, he surveyed the works of creation “an undevout astronomer;” and in its wondrous plans, from which he excluded its more wondrous architect, could see only inherent and inevitable necessity. And then, with this subtle poison thrown into his views of nature; law inherent, law fixed, as essentially hers, without which she could not have been, but is because it is hers inalienably if not eternally; how can the magician astonish any one in the secret of his necromancy, *when he proves from his postulates a conclusion which he had in reality assumed in order to prove them?*

These instances may suffice to show what is lamentably the truth, that where there is a will there is a way; that the deductions of the mind are the dictates of the heart, and that over mental operations, the will sways a sceptre which exacts obedience, abject and universal.

“The heart aye—is the part aye
That makes us right or wrong!”

Beware, young men, that your minds do not become the slaves of corrupt and rebel wills—making the imagination wild and wayward—blinding the reason—darkening the understanding—unseating the judgment—corroding the conscience—until your thoughts, words and actions become

only the manifestations of a perverse antagonism to the God who created you.

It is evident, that the religious idea must either have sprung from the human mind, as a creature of its own faculties, or have been communicated or implanted in the mind by some external influence. It is either a mere idea, born of the soul itself; or is realized by the soul, from the perception of an object outside of itself.

Belief in God has been universal in the history of man.

It is true, as an universal fact, that among all people, nations and tribes, from the learned European to the besotted Hottentot; upon the icy continents of Arctic darkness, in the busy marts of Christendom, and amid the islands of the sea; within the barred gates of Japan or the walls of China; with every other variety, there is one unity of thought—*Humanity everywhere believes there is a God!* Nay, more—in the morning of its birth, as far as tradition or history tells its story, in its infancy, in its heyday of glory, in the dark age of barbarism, from its cradle to its meridian prime, amid all other changes and revolutions in religion, with an unbroken unity of expression—*Humanity still declares there is a God!* Nay, more—where science soars through the illimitable Empyrean, and sees immensity strewn with living, speaking worlds—grander and nobler than our own—and where ignorance only sees the blue tapestried for man's dwelling, spangled with bright jewels, which earth might hide in her own great bosom, whether the savañ or the savage, in unity of chorus—*Humanity still proclaims there is a God!*

Now this universal belief, in every age, in every condition of the world's history, is conclusive of the fact that there is a God. It has banished the belief of the "No-God" from the world. Atheism is a non-existence among men; or so rare as to find no place in human creeds.

But, if a God there be, how would belief in Him have become so firm and universal, had not God at some time in awful manner impressed the perception of his being upon

mankind? Does not this unextinguishable and universal belief persuade us to the conclusion that God not only is, but that He has somewhere and in some age, communicated the fact to his creature? Does not this great fact prove His Being, and that it has been made known in a *primeval revelation*?

I concede that there are great evidences of His power and Godhead patent to the mind of all, *after the idea is once conceived*—but would these have generated this universal belief, had not God once spoken to man? The *source* of the idea of God in the world is one thing; the *evidence* which confirms it, is another.

Certain facts and phenomena in history are inexplicable to me, except they prove that the science of a belief in a God, is higher than human reason, in that it is derived from the voice of God, speaking to man.

Permit us to examine some of them:

1. Where humanity can take but limited views of its relations to nature (as among the ignorant tribes of Africa), there is no sufficient power of abstraction to deduce, by its reason, the conclusion of an invisible Creator; nor is there sufficient inventive power to conceive the idea irrespective of outward impressions; nor is their knowledge of nature so dignified in its character as to produce such grand conclusions. How does reason in such cases reach the idea of Deity? Is it not a tradition of the original revelation?

2. If reason be the guide to Theism, it would follow that, the wider the range which science gives to human thought, the grander the views of nature presented to the mind, and the more improved the reason, the clearer should be the conviction of the existence of a God!—and yet it is remarkably true, that in *barbarism*, *Atheism* is unknown; and it only springs forth as the *fungus* of the learning, science, and philosophy of an advanced civilization.

3. The universality of the Theistic belief in all ages; its *strength* in the beginning of history, and its *influence* in the origin of society; its *permanent* and *continuing* strength and

influence *now*; the moral hold it takes of human conscience, making a man even resist the efforts of reason to refute it—so unlike any other belief or idea in human history—would lead to the conclusion that it came to man in its origin, armed with a sanction so tremendous and producing such a sensation on the minds of the fathers of the race, that its very mention thrills every fibre of humanity now, and must do so eternally.

It is, indeed, no dream of human fancy,—no conclusion from the terms of a human syllogism, but a fact manifested by divinity, in such a manner that, from age to age, history and tradition have handed it down to fill the wicked with terror and fear; the pious with devotion, reverence and love.

4. But I argue, there must have been such a revelation, because the non-existence of it is so improbable—and if there was such a revelation, it was obviously the power of the idea of God in the world. Can any man tell me why, for 6,000 years, our Creator should hide himself from his intelligent creatures? Why he should refuse a knowledge of Himself to those who search to know and to reverence, or who refrain from knowing, that they may do evil with impunity? Why he should have withheld a revelation from our first parents (supposing our race had a beginning), groping their way through life to the tomb, with no teacher to tell of their origin, or to show them their destiny? Can any man, who believes there is a God, think thus of Him?

Some speak of the possibility, some of the probability, some of the reasonableness of the revelation. I maintain if there be a God (a fact not now denied, but admitted by universal human consciousness), *there must have been a revelation*. No rational attributes can be attached to his being which would give the slightest pretext for the conclusion that, of purpose, God should never, in six thousand years, have spoken to his poor and needy creatures, who would aspire to know and to love him. As well blot out his being from the sum of human belief as to assign to him a character which revolts the moral instincts of his creatures.

5. History teaches there was a primeval revelation, and all traditions and fables confirm it. The oldest books in the world—the first written—are the books of Moses. I take them not now as revelations—I am willing, pursuing the inductive method, yet reserving my profound reverence for them as the books of God, to treat them merely as history, and their pretensions to revelation as fables.

These books declare that the morning hours of our race were passed in near and intimate intercourse with the Creator. They tell of the strange communion of the writer of them with the God of Israel. They tell of wondrous laws on tables of stone committed to one people—a peculiar people then, made so by these alleged superhuman communications—a marked people now. They tell of food from heaven; of water bursting from the rock stricken by the servant of God; of the pillar of fire and cloud; of the obedient waves of the Red Sea; of the miraculous Jordan passage; of the father of the faithful, his son, his son's son, and generation upon generation who heard and spoke to God. And, strange to say, the impression made by these strange old books is a standing miracle in the world; for, while Plato and Socrates and Seneca are buried, with all their followers, centuries ago, nearly thirty-five hoary centuries have failed to efface from the Jewish mind the belief that amid the thunderings of Sinai the law was given to Moses, and that the Jehovah whom they this day worship is the God who spake to their law-giver and to the patriarchs. Nay, more. The believers in Moses to-day are more numerous than they were thirty-five centuries ago!

What gave such a sanction to the precepts of Moses that time will not, can not wear out, but seems only to strengthen? What stamped that eternal gravity upon the Jewish creed which settles yet upon the brow of the son of Abraham when he dreams of the ploughed-up hill of Zion?

Can you answer the question in any other way than this: *God did give the law to Moses*, and in the face of all the people manifested his presence as its seal and its sanction?

But all other nations fill the pages of history and the ears of tradition with stories of divine communications. Incredible to me, because their deities are merely human in intellect, and bestial, cruel and debauched in passion. Yet does not the fact that sacred and profane history, written in the early ages of the world, record *traditional* stories of divine apparitions wonderfully increase the probability that they were made in *reality*—though many of these are but *travesties* of the *real*.

6. I advance another step—

It will be admitted that the only rational Theism is Monotheism. Nor will it be denied that no people have ever sanctioned it, save those who have adopted the *Mosaic system*; and that none who have adopted the *Mosaic* have ever failed to sanction it. The Bible is the history of the war of Monotheism with Polytheism.

These facts show that the tendency of merely rational, or, I might say, human theology is to Polytheism, and that the only resistant it has is the Mosaic system. As an historic fact, human reason, unconnected with the Mosaic record, has often turned from Monotheism to Polytheism, but has never turned from the many gods to the one only living and true.

Now, if the mono-theistic creed be true, then had any revelation been made it would have been of that creed. Now, to find this great system prevalent in our day, amid the light and civilization around us, might not have surprised us. It might be urged that we had so far advanced as to be able to throw aside the errors of the opposing belief, and fight our way, with reason's aid, to the belief of the one God. But to find an enslaved people in the dawn of human history breaking away from their masters, the worshippers of many gods, to erect an altar to the one God in the wilderness—settling a new land, and hallowing it for more than twelve centuries with the one God Jehovah's name—wandering a captive people in a strange land, and now an outcast race far and near, with this one creed in

their hearts—these are facts which refuse all other solutions except that the revelation of the unity of God was made to them, with such sanctions annexed as left an indelible impress upon this people to the remotest generation.

A knowledge of Monotheism, once acquired, may have been lost, as I have shown; but without the aid of Moses, has never been regained; while its existence, begun in the heart of Judaism, has continued for thirty-five centuries; and how, upon the facts stated, it can be rationally explained without the hypothesis of a revelation to them, that the Jewish people *alone began, continued and perpetuated Monotheism*—how that it dates its rise with them, and by them has never been lost, I confess my inability to conjecture.

7. There is one other view, which should be added to those already presented. I think it will be found that the theistic truth has made its impression *less* upon the *reason* than upon the *conscience* of man—a phenomenon inconsistent with the idea that it is obtained as a deduction of the reason. For, while the reason is satisfied with the conclusion that there is a God, yet human logic may be so shaped as to throw a stumbling block in the way of reason's coming to this conclusion; and reason, when assiduously cultivated, has strangely reached the Atheistic as the just conclusion from the facts. And I confess that, left to reason *alone*, I doubt whether the argument in favor of a first cause to which to attribute the evidences of design around me would be sufficient to overcome the objections that this first cause, self-existent, and with no preëxistent cause, so infinitely superior to the work of His hands, only increases the logical difficulty which the argument is framed to avoid.

Thus reason, claimed as the source of the belief in God, may turn traitor, and lead us to the creed of no God! Yet it never has. Why? Because a power above reason, human conscience, throws itself across man's path, and turns him from the road to destructive error and untruth. It meets the traitor reason on the soul's threshold, and drives back

the destroyer of its peace, and closes and bars its door against comfortless, rayless, hopeless Atheism.

Now, while this fact is conclusive against the idea that reason is the source of human belief in God's existence, it is likewise, I think, strongly suggestive that its source is revelation. For, while the conscience is incapable of *originating* ideas in its primal condition, it is capable of receiving truth only; and, like the strung harp, mute when untouched, it awakes to melody when its chords are swept by the fingers of its master, or murmurs its song under the inspiring breath of heaven.

Thus it is that this truth, once revealed, is so strongly retained by the human race. As each generation received it, this treasure-keeper of the soul, conscience would secure it from the spoiler. To recall the figure already used, an invisible power first strung the harp of conscience, while the primal revelation breathes upon the soul and attunes its response to harmony with its God.

Whether the testimony to His perfect benevolence be as universal as that of His being it were needless to inquire, though the attribute is generally attached to Him, in a pure or polluted form, in every theistic system. The inductive method will easily satisfy us upon that point.

The senses of men are fitted to be avenues of exquisite pleasure; and though, in consequence of sin in the world, they are avenues to pain, yet it is evident this is not the design in their original constitution, but is a condition superinduced upon it. But, even with these evils, the senses convey vastly more pleasure than pain, and are so constructed in many instances as to refuse the latter and only receive the former. As a test of the first proposition, that they convey more pleasure than pain, where is the man who would surrender either? Where the man who would close his eye forever upon the beauties around him, to shut out objects offensive to it? Who would stop the ear forever to sweet harmony to avoid the crash of discordant sounds? Who would yield the delights of perfumed air to shut out

noisome odors? Who would lose a limb, though racked with pain and wasting by disease, where hope even faintly promised its restoration?

As to the moral and mental constitution, the argument is the same. Who would give up energy of intellect for the feebleness of idiocy, to avoid the fatigue resulting from the first, or the feverish excitement of high-strung faculties? Who would steel himself to heartless indifference to prevent the play of sensibilities, the perennial source of so many joys? For even where grief and sorrow take the places of delight and pleasure, remembrance erases all the past which was unpleasant, and retains upon her burnished tablet only its brightest pictures; and it is beautifully true that the gushing waters of grief on many a grassy mound serve but to invigorate and freshen the sweet flowers planted there by the hand of memory.

Could a constitution, so susceptible of pleasure, so opposite to and exclusive of pain, have come from a God whose benevolence was not as infinite as his power?

The views already presented must suffice upon this point, but lead us by necessary induction to the connection of the theistic idea with religion. For it is not of itself religion. It is the *objective* truth. Religion the *subjective* relation of that truth to man. Religion is the system of responsible obligation of man to God. All that follows will serve to confirm us in the belief in the fact of revelation established by these views already adduced.

Now, as just indicated, the idea of God is most felt by man's conscience, and, I venture to say, that were it not for its felt power there, it would die out in the world. But wherever it exists there is this further phenomenon connected inseparably with it. The God whose existence is conceived, claims through the conscience, *obedience to law*; inspires hope, as the condition of yielding it, and dread, as the condition of refusal. Search the world over, and this fact, as universal as the belief of the existence of a God, exerts a more powerful influence upon the race than all

other facts, and possesses a hold upon man which he can never break. It became his companion in the dawn of his history, has so continued for *sixty centuries*, and is *now*, as *ever*, universal and powerful. It has survived all revolutions in government, all mutations of destiny, all systems of philosophy, everything but his own soul, the Bible and his Maker. Universal consciousness proves human *responsibility* to God!

Let me ask in passing, who told him he was responsible to his God? Who told the Hottentot, the Greenlander, the Jew, the Gentile? Who told all the members of all the races of all the world? Reason! Its universality most powerfully suggests that it was the voice of God, speaking to the fathers of the race! Can it be indeed true that mere abstract reason can create such a dread sense of responsibility?

But whether upon this point we conclude that this sense is the result of reason or of a primeval revelation, is a matter of indifference to the argument—since the *sense of actual responsibility* can in no way be accounted for, except upon the ground of its *actual existence*. For even if not revealed, why should the Creator (whose existence, whether known through revelation or by reason, has been established or conceded,) so constitute the human mind, as to lead it to a conclusion which produces a *profound impression* on the human conscience, the first of which is fallacy, and the last is chimera. Is it not monstrous to suppose, that he should give us faculties which must delude us, and not enlighten, and do so unnecessarily. For if not subjects of law, why should we be led to believe that we are. Nor is it any answer to say, that the idea is permitted in order to operate as a restraint; for while such a result equally follows, if the idea were founded in fact, it does not, as this does, involve the slander on the Omnipotent Omniscience, that to accomplish his designs, *it became necessary for him to perpetuate a fraud, or be privy to a falsehood*.

Thus the universality of the religious sense is conclusive

to my mind, if a God there be, whether it springs from reason or is derived through revelation, that *man is responsible* to his Creator. In fact, the existence of conscience is a phenomenon otherwise wholly inexplicable. The gift of such a faculty involves an obligation to use it; and where there is obligation, there must of necessity be responsibility.

This conclusion of man's responsibility is not successfully met by any argument which leads to fatalism in any of its many forms. It will not avail to say there can be no responsibility, because there can be no real free action on the part of a creature, whose nature, such as it is, is given by the Creator. That may be *theory*, but what is *fact*? Whether under the name of predestined fate, or necessitarianism, it is equally insufficient to refute the conclusion to which we have come. Because:

1st. In our inductive method, theory and conjecture must be excluded, since in our ignorance of the Divine Counsel (and if we reason with one who denies all revelation, in our total ignorance), we cannot assume, as facts, premises, which for aught we know, may be false.

2nd. But our inductive method *must* take the facts before us to guide our reasoning, and *can* take *nothing else*. Our gallows and our prisons are standing witnesses to responsibility under human systems, and the fate of their victims teaches human temporal responsibility under the divine system, thus showing THE FACT that *man is responsible*, to refute THE THEORY that *he is not*. The degree and term of his responsibility is the only question left open. If he loses life and liberty for crime against human law, then as human law is a part of the divine system, man's responsibility under divine law is proved to be a *fact* against all *theory* upon the subject.

I submit to any one who rejects Christianity, because it teaches human responsibility, involving, as he thinks, injustice on the part of God, how can he consistently avoid plunging into Atheism when any other system of theism he may conceive of, involves the same obnoxious doctrine?

But mark the result! If a God there be, and man is responsible to him, *what question next? How responsible? For what? Under what law? Leave these questions unanswered, and what is man?* On a wide sea with sails spread, without helm, or chart, or anchorage—his reason baffled—his conscience tortured—driven by the rough winds of heaven—the creature of God, and yet without hope—without God in the world! Left so by his benevolent Creator, whose only gifts to his creature are a reason to raise doubts, a judgment without a decision, a conscience startled with dread of horrors, which, if real, he cannot avoid, and which, if unreal, constitute a fraud by the Almighty upon the poor creature of His Omnipotence.

Now, let any rational man, with no prejudice for infidelity, no prepossessions for the Bible, attempt to answer these terrible questions. Let him stand at any point in the world's history, outside of Palestine, and shutting out the wide spreading light of the Christian system, give an answer which shall clear away the doubts that becloud reason, and relieve the agonies of a self-torturing conscience. If he be a skeptic, let him tell me the faith upon which he reposes to dispel doubts and quiet fears. He cannot. *Peace*, as a word, has no place in the vocabulary, as it has none, as a fact, in the troubled heart of Atheism or Infidelity.

Will any such man, as I have mentioned, take these two classes of facts—God the Creator, man the responsible creature—and, therefore, under law—man in darkness, seeking light—man in a state of unrest, pining for rest, stability, assurance; and then tell me whether he thinks it *conceivable*, that for sixty centuries no light from God has poured a single ray into the dark cell of man's earthly dungeon. I will not persuade a favorable answer by asking *if he does not think it probable there may have been such light*, but I demand, IF HE THINKS IT POSSIBLE THERE HAS BEEN NONE. If he does, let him frame a theory which reason will take, as rationally consistent with the two facts already established. It cannot be done.

If then, all nature cries aloud there is a God, if all humanity with united voice confesses its responsibility to Him—the same nature, the same humanity, by its reason, its conscience, its yearning search for truth, proclaims that He, who made us responsible, must have revealed, *some-where* and *somehow*, the law and condition of our subjection to His will.

One other thought in this connection. Reason and conscience almost as universally as in respect to either of the other two facts already noticed, point to a hereafter. Whether resting upon these supports, it be conjecture, probability, or certainty, I have not time to enquire fully; but content myself with taking it in either light the reader may desire. Certain it is, that it has passed beyond the bounds of mere conjecture, and may reasonably be taken to be a probability.

If, then, to the ideas of God and human responsibility, be added that of immortality, an immense enchantment of interest is involved in the enquiry as to the place and the mode of Divine revelation; and a higher and stronger reason is presented why there should be such to guide this immortal being in the pathway of his fearful responsibility.

We have thus by a simple, but, I think, fair and inevitable induction, reached the conclusion that a revelation from God to man is not only reasonably possible, and rationally probable, but is in a very high degree probable, or morally certain.

To be told there is a heaven of peace and rest from doubts and fears for the world-tost humanity, is indeed to open the windows of the darkened soul to receive the pure light and air of heaven. To such a mind, in such a search, I would say—"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

We approach the enquiry, Where is God's revelation to man? with the strongest moral probability, that our enquiry will meet an answer, our anxious doubts yield to assurance, and our unrest find repose.

A primary question would be—Are there any evidences in the world, of claims to divine revelation? If there were none, we would be driven to retrace the steps of our *induction*, to see where the fallacy in our progress was, which had resulted in a conclusion that there is a revelation somewhere in the world, when the fact confronts us that we meet with no claim of revelation nor evidence of such in sixty centuries of the world's history. But we are not called to retrace our steps, for on every hand we meet claims to revelation from God, supported by various evidences. The existence of such is confirmatory of the conclusion already reached; and like the proof of prophetic vision by its after realization, verifies the reasoning previously adopted.

Amid the various claims to divine revelation, which is the best? Because if there be in the world such a revelation, to ascertain the best authenticated, is to determine the true one; and if with the world's chart spread before us, one is presented with decided marks of divinity about it which others do not possess or even claim, he must fix upon it as the real offspring of the inspiration of God.

If the question comes up in this shape, I submit to an audience of citizens of a portion of Christendom, whether they can hesitate to say, that Christianity presents itself with more of the marks of divine origin than any religious or philosophical system the world has ever seen. And, if so (a point I take as conceded, for I cannot stop to reason it), here is your dilemma, *either Christianity is from God, or God has given no revelation at all.* And as the latter branch of the alternative has been shown to be at least in a very high degree improbable, so it is in like degree improbable that Christianity should not be true. Nay, more—all the universal voice of nature, of humanity—through reason and conscience—the character of the Omnipotent for love and consideration for his blinded creature, his struggle for light amid darkness, for rest in unrest—these united powers of moral evidence which forced us along the pathway of our induction, to the conclusion that there is divine revelation

somewhere, combine with all their powers in like manner, to shield with the panoply of moral certainty the truth of that wondrous Book, which to the soul of man, is light in his darkness, the haven of his rest, the ark of his peace, the anchor of his hope, and his assurance of heaven.

Now, this persuasion in its favor, as you perceive, is independent of every tittle of evidence which sustains it, except its conceded superiority to other systems.

Leaving this important view, important because of the dilemma it presents to the rational mind of every civilized man, what form, I may enquire, would divine revelation assume, and what marks would it possess?

1st. Its *form*. If without knowledge upon the subject, we would conjecture one of two modes of revelation. Either a revelation of truth from moment to moment to each man in every age, or a revelation originally given to some, and perpetuated in some stable form through succeeding generations.

The momentary and personal revelation to all cannot be supposed; because universal experience denies it, and in reasoning *from* facts he cannot reason *against* them.

The other mode and form would, therefore, be most rational. We would, therefore, expect to find a revelation in the traditional form, and to the leaders of the race, in the early stages of human history, and assuming the permanent and transmissible form, as soon as human art devised the means for so doing. And further, if our views be correct that there was a revelation in the early stages of man's history, we would expect to find in the earliest modes by which ideas are perpetuated from generation to generation, traces of this revelation.

Now, as writing in the former ages was the means which human art adopted to hand down the thoughts of the past to succeeding ages, we should expect to find among the earliest writings in the world the mandates of God's will revealed to man. So far, therefore, from considering (as a certain class of religious luminaries hold) a *Book revelation*

to be impossible, it would be the very form which we would expect revelation to assume. The assumption, in fact, that a book revelation is impossible, results in this absurdity, if true: that, *what is possible with man is impossible with God*.

Let me now collate the facts under this head :

1. Only two sets of writings claim to be from God—the Bible and the Koran. This would give to them the preference, under this view, over all others. I do not notice those which have appeared within a century, the Swedenborgian and Mormon. When the frosts of age shall gather about them, their claims may command the respect of an elaborate criticism.

2. The Koran is dated forty-five centuries after man's creation, and is, compared with the Bible, a modern book—is an imitation of the book revelation of the Christian, and admits its title, but claims to be an appendix to it. This is *a fortiori*, true of systems of a more modern origin.

3. The oldest books are those of Moses. They contain the history of primal revelations made before the books were written, and transmit the perpetual divine law, in a written form, for thirty-five centuries. The first pen invented by the art of man, was used by his hand at the inspiration of his God.

4. One further remarkable fact, showing the consistency of Bible history. Before the permanent form of revelation was adopted, personal revelation, as in the case of the patriarchs, was constant, and personal communion with God daily. But when the light assumed its steady flame, after the revelations of Sinai, personal communications were less frequent, and when written revelation ceased, because no more was necessary, the personal revelation ceased entirely, also; thus showing the undesigned consistency between canonical history and the revelation with which it is associated.

2nd. But what *marks* of divinity would attend revelation? It requires but little logical arrangement to conclude that God cannot speak to man *without a miracle*. Nor would it

be surprising, that to authenticate His revelation to them to whom it is made, He should manifest himself in wonder working power. How should otherwise it be known to the person receiving the revelation, that it was really such, and not a mere phantasy? And how should others credit his words as a divine revelation, unless they had upon them enstamped the broad seal of Omnipotence? Hence, if it is not improbable that God should make a revelation, neither is it improbable that he should perform a miracle to attest it, unless it be *impossible* for Him to do so; and why should it be thought a thing impossible that He should raise the dead?

So far, therefore, from being surprised that a claim to revelation is based upon evidence of miracles, we should rather treat the claim as presumptuous folly, if it demanded our credence *unsustained by this evidence of its divinity*.

And further, being persuaded that there is somewhere a revelation, in our search for it, we should expect to see it attended by these displays of divine power, as the attestation of its divine origin.

But Mr. Hume contends there is an infinite improbability against all evidence for a miracle. I do not propose to go over the argument against this absurd sophism. But if it be true, then there is an infinite improbability against that which I have shown, it is highly probable we shall see evidences of it in our search for revelation; or, in other words, it is *infinitely improbable* or *impossible* to prove what is *highly probable*; which is absurd.

So far from this being true, the presumptions that miracles were performed as sanctions to revelations, and that a revelation has been made, create a probability in favor of the existence of miracles, and leave the proof for them upon the rational principles applicable to all evidence. In truth, as the strongest probability exists that there is a revelation somewhere, and that wherever it is, it is sustained by miracles, the question of the *existence* of miracles is no longer open, but determined; and the only one remaining

is, as to the *identification* of certain facts in human history, as the *miracles* of whose existence we are assured by our former reasoning. I repeat, the question of miracles is no longer one of EXISTENCE, but merely of IDENTIFICATION.

The evidence adduced in favor of them must be such as will remove two difficulties only.

1. As there is only probability, though in a high degree in their favor, as existences, the evidence must suffice to remove the partition veil of doubt, which separates moral probability from moral certainty.

2. It must be sufficient, upon ordinary principles of evidence, to assure us of their identity with the wonders we search for.

Now it is not my province to detail, but to generalize evidence. Hence I gather under the following heads the logical induction by which the Christian miracles are established.

- I. As already shown, humanity demands miracles as proofs of revelation. "Show us a sign from heaven, and we will believe," is its universal voice.

No system has met the demand but one. Mahomet alone reached the point of book revelation—the appeal of the permanent record to the judgment of men in all generations. From that all others shrank. But he could only answer the demand for miracles by pointing to the Koran as the greatest, and by the assurance that unbelief after evidence of other miracles, would prove the utter temporal and eternal ruin of those who required them.

What all others avoid or refuse, Christianity boldly, earnestly, meets. Faith in her creed, consists in the *heart* belief that God hath raised its author and finisher from the dead. The man that receives her doctrine, must credit the resurrection of Christ! Upon this, the greatest of all miracles, the seal of the truth, and the greatest, and the saving truth itself, she plants her standard, around which her followers must gather, must fight, and will conquer!

Now, when it is remembered that all the probability of

revelation equally applies to miracles as its sustaining evidence, and that only one system, which claims to be a revelation, satisfies this probability, by resting its claim upon miracles, the conclusion is irresistible, which makes a high degree of probability attach to the Christian claim, and a like degree of improbability to every other. *In truth*, as a question of mere *identification*, it is *virtually closed against all, BUT ONE*; and if there be a revelation, and miracles to sustain it, it must be that one which alone adduces them as evidence and supports them by proof—so that the *caviller* is reduced to this dilemma: Either Christianity is from God, or there are no miracles to prove the revelation; or, in equivalent terms, no revelation at all. And as the latter branches of the alternative have been shown to be highly improbable, it is also *highly improbable* that Christianity is untrue.

II. What is the evidence?

1st. We have the written testimony of *six* eye-witnesses of the central miracle of Christian evidence, the central article of the Christian creed; and the written testimony of two others, cotemporary with these (who may have been, and probably were eye-witnesses,) who speak with a calm assurance of the perfect truth of all they state. These writings are twenty-five in number, scattered over a period of sixty years after the death of the founder of the system, and in different parts of the world—indited by the free and the chainbound captive of religious intolerance.

2nd. We have the history of an eye-witness that the same truth was proclaimed by the TWELVE in sight of the scenes of the crucifixion, resurrection and ascension; that it was uttered in the hearing of the *Sanhedrim*, the persecuting organism of Judaic opposition; that the son of a Pharisee, the converted subject of a miracle, preached it throughout Asia Minor, to the voluptuous Corinthian and the debased Cretan; that amid the philosophic and classic shades of Athens, even in the midst of Mars Hill, the dumb, but matchless models of idolatrous art, heard the voice, which,

making known the great *Unknown*, announced the coming day when a risen Saviour should become the arbiter of all things; that to the trembling Felix, the facile and impressive Agrippa, to the household of the Cæsars, and to the citizens of the world's mistress, the bold pupil of Gamaliel spoke that which he knew, and testified that he had seen, without fear, though the chains of tyranny clanked upon his upraised arm. Nay, more—he sent abroad the truth that five hundred witnesses, the most part then living, remained attestants of the central fact; a statement he would scarcely have made, had it not been so, when contradiction would have proved his ruin.

In this way we gather the unwritten, but boldly uttered consenting testimony of “The Twelve,” and of hundreds of others to confirm the written evidence.

These are the witnesses.

III. Are they to be believed?

It is *improbable that so many should concur in a lie*. Concurrence between two witnesses is sufficient in the most strictly guarded human trials—but no cause has in human courts ever been lost where a hundred witnesses concur in a statement of evidence; unless it be disproved; or is unreliable in its nature, from interest or delusion, or from its manner; or is incredible in its statements; or unless the whole matter is unreal, a fabricated thing, by others than the witnesses, to whom it is attributed.

As to the *first*. The evidence adduced is *affirmative*. *No witness contradicts it*. No witness declared that he saw what the affirmers say was the risen Christ, *and that it was not the crucified one*. *The affirmative, sustained by HUNDREDS, is not contradicted by ONE*.

Second. Are the witnesses unreliable by reason of interest or delusion, or from their manner?

What *interest*? If any man will show me what worldly hope any Christian could base upon proclaiming the *lie*, that his dead leader was risen, I will be indebted for a novelty which I have hitherto been denied. Point me to

one man, who claimed to be an eye-witness to the falsehood, who ever won anything, but the glory that he was counted worthy of suffering for his name. The chain, the stake, the dungeon and the cross, these were the tempting rewards which seduced these early witnesses, through the power of self-interest, to *perish for a lie*.

But delusion? Delusion exists where a man is the subject of an idea which has no existence in reality. Where the matter is one of the sense (as in the case under discussion) a man may often delusively believe he sees, or hears, or otherwise sensibly perceives an object which has no existence. But mark the test. No two men ever at the same time were the subjects of the same delusion from the same sense. The concurrence of two sets of eyes, or two sets of ears, in testimony to the same object, is sufficient to attest it as a veritable object, and to disprove it as a subject of sensual delusion.

But how vastly is the proof strengthened, when twelve men testify that they really saw an object of a particular character at the same time, and when this occurred several times? Is not delusion in such case excluded as an hypothesis?

Go read the story as given by John, and Luke, and Mark, and Matthew, and Peter, and James! One whom for three years they had known—the tones of whose voice could never fail to thrill upon their hearts—the lineaments of whose face death could not steal away from memory—whose hands and side were marked, when and where and how, they could never forget—presents himself to their doubting faculties; they see, hear, touch, handle, and concur in the testimony: “He who was dead is alive again!” “The Lord is risen indeed!” Was it, could it be, delusion? It may be true, but *not* from *delusion*.

But their *manner*! There they stand, and have stood, in the world's witness box, for eighteen centuries, testifying to this monstrous falsehood, as you say! Cross-examined by cavillers, infidels, atheists, they still stand there unscathed

and unharmed, as the Jewish youths who in Babylon's furnace walked, because with them stood one like unto the Son of God.

With every variety of temper, the ardent Peter, the loving John, the sturdy Jude, the shrewd, common-sense and caustic James, the publican Matthew, the concisely simple Mark, the historic Luke, the bold, learned, philosophic, heroic Paul—all less struck with wonder at the miracles than with awe and admiration of the character of their Divine leader; every work of wondrous power, rather mentioned as illustrative of moral truth than to furnish food to the lovers of the marvellous; every line telling its story of that glorious original, from whose presence, felt and seen, they drew the historic portraits, which will be immortal; these witnesses, boldly, not evasively—firmly, though meekly, stand forth in that genuine truth-telling simplicity, which challenges the credence of unbelief itself, and forces scepticism to yield to faith.

Such witnesses must be believed, because testifying against their interest, free from delusion, with sense, candor and sincerity, and in a manner which error cannot rival nor falsehood imitate.

3d. But it may be disbelieved, because their statements are incredible!

I answer, nothing competent for power to perform is impossible with God. Nothing which is not impossible for God to perform can be incredible. And if, as we have shown, a sufficient motive to the putting forth of Divine power exists, it cannot be incredible, because not impossible, that he should even raise the dead.

4th. But perhaps these are forged testimonies.

The evidence for their authenticity is full and conclusive. I dare not go into it at all. One thing only I may say:

A critic could draw the characters of the writers of these books from the writings themselves. They were written by different persons, obviously. They bear marks of want of combination, because *differences* are admitted where their

explanation is hidden; resemblances are simple, unaffected and veritable, and coincidences are evolved by critical research, which artlessly and undesignedly are uttered by different writers.

The theory of fabrication will not hold good. Niebuhr, the great historic critic, when Roman legends fell before the assaults of his acute analysis, admits that the New Testament is a Gibraltar, and its simple histories are proof against the engines of his powerful criticism.

But another class of miracles are detailed in scattered profusion through these wonderful books, whose performance is perfected in history.

The prophecies of the Bible are perpetual miracles, attesting its divinity. They are sentries stationed upon the outer walls of Christianity, challenging history and demanding its passports. Prophecy, as time unrolls the records of Destiny, points to its passing epochs and claims them for her own.

It would lead me farther than necessary to make any observations upon this head. The concurrent power of the testimony of prophecy, as to ancient times and modern events, has been fully expounded by numerous writers, and no candid mind can refuse his wondering assent to the singular *coincidences*, as you may term them, developed by such expositions; but which you will see to be the voice of the buried past, speaking from the page of divine history, and summoning to life and action the beings and events in succeeding ages, which man could never have known, but which God alone could descry from the beginning.

Miracle and prophecy—the power and the knowledge of God—imprint upon the Bible the double stamp of its divine author, in his two attributes of omnipotence and omniscience. Can you refuse such credentials to his word as his power and wisdom?

Now if the book so accredited were, in our estimation, *unworthy*, still we could not dare to refuse to it our belief; yet it would tend to weaken the impression of its truth,

derived from the views already presented. If, on the other hand, the book bears evidence of its origin in its preceptive and illustrative teachings, how powerfully will it tend to confirm the conclusion to which we have been brought, by other evidence, that it is the word of God.

It will not be expected, nor would it be desired by you, that I should search the oft-exploded mine of internal evidence to adduce the demonstrative proofs that upon its very front the Bible is a divine book. Yet still, I may shadow forth one or two views connected with them.

1. Look at its PERMANENCE.

Time is the sure test of truth. Error is short-lived in its specialties, though human history shows that in one form or another it is coeval with human existence. But that which of earthly things endures for ages lacks the characteristic of earth. Its permanence is a characteristic of His creations "who spake and it was done; who commanded, and it stood fast."

Truth crushed to earth, will rise again,
The eternal years of God are hers—
But Error, wounded, writhes in pain,
And dies amid her worshippers.

Now, regard for one moment the facts:

Before any known system of moral truth which has been taught had being—before any other book was written—this book was in part written. *Thirty-four centuries* have rolled away. All other systems have arisen, and become extinct.

"As the old burst, new emerge—lashed from the foam of ages."

Babylon, Nineveh, Troy, Tyre, Athens, Carthage and Rome have lived, flourished, and died. Their philosophy and their science have perished. And yet upon the swelling wave of the world's history *one book* survives, not as a wondrous relict for the curious antiquarian, *but as the ark of a living faith in the heart of millions*—its vitality real, and increasing—its progress onward—its march peaceful, but triumphant—its existence in the world all essential to its well-being—and

its destruction, if possible, the ill omen of misery and woe. Its prime is not begun—its infancy not yet past. Upon its ancient front no marks of age appear, no chilling frosts, no wrinkles of decay; but its youth, renewed like the eagle's, is perennial, and will be eternal.

The Bible has more students and followers to-day than it ever had—and will have more a year hence than now.

If human, why so unlike every other human invention? If not divine, why so like every other divine creation?

Its *permanence* is a mark of its *divinity*!

2. The consistency of its teachings.

It is a series of books from Moses to Malachi, and from Matthew to Revelation—running through nearly fifteen centuries—and yet the teachings of Abrahamic faith by Moses are echoed in the doctrine of Christian faith by Paul. The prophet whom Moses predicted God should raise up, to be heard by all the people, sanctioned the profound teachings of the first law-giver; came not to destroy, but to fulfil, and upreared a system whose essential consistency with the old, and entire consistency with itself, is without parallel in man's history.

Where, in human annals, can be elsewhere found the writings of thirty authors, in prose and poetry, in history and prophecy, in the joyful anthem and the waiting lamentation, in doctrine and precept, through fifteen centuries scattered, which, when gathered together, will present such consistency as here, or any consistency deserving the name?

Its *consistency* is a mark of its *divinity*.

3. The strange concurrence of human consciousness with its teachings, and with its view of human nature especially.

When it tells of a God of love and justice, of immortality, of responsibility here, reward and retribution hereafter, our reason and consciousness approve it to be true. But what is most strange, when it tells man of his fall, he feels it—when it tells him of his entire depravity, he feels it—and yet contests the latter point most zealously in its personal application. Most men have some model of iniquity,

in whom, to their view, vices are predominant, and from whom virtues are excluded. All men admit human depravity, in its entirety, in some one of the race, but hate to admit it of themselves. At the same time, few men there are who have not some *beau ideal* of excellence, whose faults are concealed, and whose virtues are exaggerated.

Now, look at the Bible. It is sin's biography! not in exceptional cases, but in the best of men—not foibles, but vices and sin. Weaknesses, from the publicity of which men shrink, are there exposed by autobiographers with pitiless candor. The most faithful, distrustful of his Maker utters falsehoods. The father of the chosen race is the prince of dishonest thrift. The meekness of the writer of the Exodus gives way to an anger for which he accords to himself Divine punishment. The royal harper sings with plaintive wail his *secret* faults. The wise man details his unexcused follies. The cowardly followers of the Nazarene conceal not their weakness nor their stolidity; and the model apostle proclaims the deep-rooted viciousness of his own personal character.

Now, that which man would never tell himself, that which he hates to hear, and loves to dismiss from memory, the Bible authors tell of the race in general, and of themselves especially; not censoriously or from misanthropy, but stimulated by love, to reform, elevate, and reclaim it.

Can it be a human voice speaking to humanity? Is it not divinity uttering to humanity what the conscience is forced to confess, but what the proud heart would ever conceal?

4. Its morality and its great example.

The ethics of the gospel have been confronted with but one plausible criticism: That they are too sublimated to be attainable, too pure to be practical. Whether you read the sermon on the Mount, or the Pauline essay upon that broad Christian charity, which, by including so much more than the highest courtesy of the most advanced civilization, dwarfs and disparages it; or, gather from the maxims of

that wide and unselfish philanthropy, which loves the unloving, heaps blessings upon the cursing, offers friendship to an enemy, forgives the unforgiving, and by a comprehensive rule, *limits beneficence to others*, only by the need of him who bestows it; or, descending from the prime source of truth to the intermediate fountains of apostolic injunctions, receive from the brave and inflexible Paul, or the vehement, but subdued Cephas, or the practical and uncompromising James, or the loving and tender John, or the intrepid Jude, lessons in manners, habits, thoughts, sentiments, the affairs of life in duty to God and to man, you will find a body of moral truths, before whose meridian sunlight all others fade and shrink into obscurity!

But when we pass from the abstract doctrine to the examples which these books present us, we are lost in wonder and amazement. I lay out of view the graphic sketches of the apostolic martyrs for truth; each of which, on any other canvass, would be a study for the philanthropist and sage.

Look at the Son of Mary! I dare not attempt to speak one word of criticism upon such a portrait of such an original. *His* life, alone, furnished the perfect example of that code of morals of which he was the author. The perfection it enjoined, He practiced. The sublimity of its teachings was but the reflex of Him, who in his humanity was the son of Mary, but in his divinity was as truly the Son of God.

Had such a code, had such a model of moral perfection a human origin? Could human thought have wrought out the one, or human imagination have conceived the other?

5. Now, for one moment, look at its origin and destiny!

Its foundation was laid in the earliest ages of the world by the leader of an enslaved people, in their *exodus* from the land of their bondage into the land of promise.

A code of morals whose purity has stood the test of thirty-four centuries, was established by a people who, but for their religion, would have left too brief a record upon

the page of history to be remembered by the student of antiquity. Its impression upon the human race has not been made by conquest, diplomacy, science, or art. The Jewish nationality was too limited to have performed any considerable part in the struggles for supremacy among ancient nations; and was indeed destroyed by the power of Babylon, upon whose willows the weeping tribes of Judea hung their silent harps, refusing to yield their native melody in the land of the enemy of Jehovah.

And when that monstrous power, which swept over the world before and since the beginning of our Christian era, subdued the Jewish nation; blotted out its place upon the earth's surface; ploughed the Hill of Zion, and cast down the stones of the temple of God—when the remnant, scattered through every land, refuse to be destroyed, and retain the indelible mark of the children of Abraham among all races and tribes of men—the ark of the ancient Jewish faith still remains, and here and everywhere in Christendom are still revered the two tables of stone, which Moses brought down from the awful heights of Sinai.

And at the period when the sceptre of political power departed from Judea, did the Shiloh come! And who was he?

In the hill country of Judea, there appeared, eighteen centuries ago, a young man, a carpenter's son, whose sublime teachings, whose noble excellence, whose supposed miraculous power exerted, in the cause of an universal philanthropy, and attested by his followers, excited the envy of a jealous priesthood, and aroused the vigilance of the Roman government. Three years of incessant toil, and solemn, never wearying effort, closed his career upon earth. He, who was cradled in the manger of Bethlehem, died upon the cross of Calvary, and laid in the grave of him of Arimathea.

This was the *Jewish Messiah—the world's Christ!*

A few, a very few followers during his life, fled from him in death; but rallying around his tomb, broken by his

resurrection, and standing on the brow of Olivet, hallowed by the recent pressure of his now heavenward-ascending form, Christianity gained its life from the death of its founder, and soon planted the standard of its power on the throne of the Cæsars.

And what is the destiny of Christianity?

It is the *light of the world*—the parent of civilization. Blot out that light and all is darkness and misery. Wherever it goes, darkness flees away. Barbarism and human debasement reign where it is not. They are banished from its presence. The banner of the true and simple Bible Christianity, does not float over any people who are not comparatively free, elevated, civilized and happy.

It has left the seat of its birth—has spread its benign influence over Europe and America—has planted its seed in Asia and Africa, and gathers its rich harvests in the isles of the sea. It fills the sails of commerce, and compels steam to do its bidding at the press, and on the highways of earth. It unbars the gates of Japan, and breaks down the Chinese walls of exclusion—and filling her bays with the cast-away idols of Paganism, is teaching the land of Sinim the power of eternal truth. It opens its refreshing streams in the deserts of Africa, and casts its protecting shadow in the weary land of the Arab. It melts with its tender voice the frozen hearts of Greenland, and rears its never-fading flowers in the wilderness home of the American Indian. Its voice is heard ringing through the earth, wafted on every breeze, and thrilling every magnetic wire, to all its inhabitants, in all their labors, in all their enterprises; whether on the land or upon the sea, from ocean to ocean, from pole to pole,

“Prepare ye the way of the Lord!”

Every valley shall be filled, and every hill and mountain shall be brought low—and the crooked shall be made straight, and the rough ways shall be made smooth—AND ALL FLESH SHALL SEE THE SALVATION OF GOD!

Can any man be a skeptic longer, who looks at this humble beginning, and these wondrous results? who sees the world *marking its time* by its distance from the son of Joseph, and hasting to bend its knee at the mention of His name? Can you or I refrain from crying out, "Truly this is the Son of God?"

I shall not refer to the experimental evidence which each man who has embraced Christianity has tested, and every man who has not, may test for himself. If any man will do His will, he shall know of the doctrine, whether it be of God.

And now look at the corollary from this argument :

You will remember that it is based upon the postulate, sanctioned by reason and the universal opinion of men, of the existence of a God; upon the fact of human responsibility under law; and that the conclusion, deduced from that postulate and that fact is, that there is somewhere a divine revelation, and I have then, from the evidences referred to, attained the final conclusion, to my mind an irresistible one, that Christianity is that divine system revealed to us by our Creator.

The error in my argument, if any, must be in the postulate, or the *conclusion* from it; the *assumption* of theism, or the *conclusion* of revelation. There must either be no God, or revelation—and that revelation, the Bible.

How, then, stands the issue—the religious issue of the world? It presents the inevitable alternative: Jehovah or the "No God," Christianity or Atheism.

And who can fail in the choice so presented by this issue to enroll himself among the followers of the Cross? Who would leave the light and peace of that religion, which has advanced, and is still advancing our race; which makes free society possible; which, shielding virtue, stays the arm of vice; which sanctifies every relation in life, with the solemn sense of religious obligation; which prescribes peace as the rule, and denounces war as the bane of humanity; which would fill the world with charity and love, and banish

from it unkindness and hate; which lifts man to higher aspirations, and to nobler hopes than earth can furnish; which assuages the floods of grief, staunches the wounds of sorrow, and pours in the oil of a serene and even sublime joy—spanning the weeping firmament of a beclouded home, with the heaven-coloured bow of promise? Oh, who would quit the calm sunshine of that hope, in which, when gazing on the tomb, hiding from our sight the crumbling objects of our buried love, we delight to lift our tearful eyes in humble trust, that there is a better world beyond—a new heaven and a new earth, where death shall no more be, and where “God shall wipe away all tears from off all our faces?”

Who would give up all this—and for what? For that faith which believes nothing? For that heart which adores nothing? For that hope which expects nothing? For that life which lives for nothing? For that death which is eternal? For that grave, whose portals never open, sealed by annihilation? For that joy, which is cheerless and fitful? For that grief, which is hopeless, comfortless, despair?

Young men, I invoke your decision! If the Lord be God, serve him; but if Baal, then serve him! Jehovah or the “No God!” The cheering radiance of Christianity, shining brighter and brighter to its perfect day, or the dreary gloom of atheism, in its starless, rayless midnight!

Young men of America! Let me pray you to enlist under the banner of the Cross. Remember your Creator in the days of your youthful prime. “Without faith it is impossible to please Him; for he that cometh to God must believe that HE IS, and that He is a *rewarder* of all who diligently seek Him” in His own appointed way. “CHRIST is the end of the law for righteousness to every one that believeth.” “He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.”

SERMON VII.

THE FALL OF MAN AND ITS CONSEQUENCES.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. GEN. II. 16, 17.

And the Lord God said unto the Serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; and upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life, &c.

Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam He said, Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. GEN. III. 14-19.

I have read these passages of Scripture for the purpose of calling your attention to *the original apostacy of man, and the consequences thence resulting to the race, physically, morally, and mentally.*

It will not be expected that I shall go into an examination of the various opinions and theories on this subject. My object is to present the truth, and to leave the unfounded opinions and wild vagaries of others, to wither and die in the light of that truth. And, therefore, without further delay, I shall at once enter upon the discussion of the subject. Permit me, therefore, to remark—

I. THAT THE LAW UNDER WHICH MAN WAS PLACED, WAS DESIGNED AS A TEST OF HIS LOYALTY TO HIS CREATOR.

All the laws of God are moral, and yet there is a very important distinction between them. Among the laws of God are those we denominate *positive divine laws* or *institutions*, which depend alone for their authority upon the *will* of the Lawgiver. Of this class of laws we may mention the Sabbath, Circumcision, Baptism, and the Lord's Supper. The law of Eden was of this character. The law said: "But of the tree of the knowledge of good and evil, thou shalt not eat of it." Man in his primitive state enjoyed the largest liberty. He was good, innocent, and happy. But as there can be no liberty without law, the divine administration was simple and effective; and the one grand object sought, was to test man's love for his Maker.

II. MAN'S APOSTACY AND HOW EFFECTED.

In the original temptation Satan evidently *possessed* the serpent, and made him the *instrument* of Eve's seduction; and hence he is called "the old *serpent*, who is the devil and Satan." The serpent was not the devil, but the devil was in the serpent. Satan selected the serpent as the instrument of operating upon the mother of the race, on account of his qualifications for the work. "Now the serpent was more subtile than any beast of the field, which the Lord God had made." I do not intend to indulge in any wild speculations in regard to the serpent, but shall confine myself to the simple statements of the inspired record. The serpent was clearly the highest in the scale of *brute* intelligence, for he was "*more subtile than any beast of the field.*" In this regard he was *next to man*, and, it would seem, capable of holding intercourse with him in a higher and more important sense than any other animal. He is represented as holding converse with Eve: "And he said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden?" This statement implies that he either had the power of speech, or the power of communicating

his thoughts by signs. Whether this was a natural gift, or whether it was the result of *satanic inspiration*, does not appear; but the presumption is it was a natural power, for, otherwise, Eve would have been alarmed at the manifestation of this new power, and would have fled from his presence. But there is nothing in the narrative indicative of anything unusual on the part of the serpent. The woman replies to the serpent's interrogative in the most simple and artless manner, evincing no surprise or astonishment whatever. And yet it is evident that the serpent is preternaturally endowed, and that Satan spake through him to the woman.

"The serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

This lying speech of the serpent made its impression upon the mind and heart of Eve, "and when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

In this temptation we have "*the lust of the flesh, the lust of the eyes, and the pride of life.*" The woman saw that the fruit was "good for food"—the lust of the flesh; that "it was pleasant to the eyes"—the lust of the eyes; and "a tree to be desired to make one wise"—the pride of life. The woman was seduced—"deceived," but Adam ate of the fruit knowing the consequences which would follow the violation of divine law. Paul says: "And Adam was not deceived, but the woman being deceived, was in the transgression." 1 Tim. ii. 14. And is it true that Adam was not "in the transgression?" Did he not sin? It is evident he did. How, then, are we to understand Paul? Clearly, *that Adam was not "deceived."* He was not seduced or deceived by the serpent, neither was he in *THAT* "*transgression.*" The law had been violated, and sin was in the

world "*before* Adam ate of "the fruit of the tree of the knowledge of good and evil." The deception of Eve and her consequent disobedience had made a wide breach between the first human pair, and dire consequences must inevitably result. What would have been the final result had Adam maintained his integrity, it is impossible to determine; but doubtless it was better for them and for the race, that both should stand or fall together. And whatever may have been the thoughts, feelings and forebodings of Adam, he resolved to share the fortunes of his unfortunate companion. "She gave to him, and he did eat."

III. THE DIVINE SENTENCE UPON THE SERPENT.

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This sentence is two-fold. The first part relates to the serpent himself, personally. He was literally and personally "*cursed* above," or more "than all cattle, and above every beast of the field; upon thy belly," said Jehovah, "shalt thou go, and dust shalt thou eat all the days of thy life." The latter part of the sentence relates to the *spiritual* seed of the serpent and the woman. There is a clear statement of perpetual hostility between the offspring of the old serpent, the devil, and the seed of the woman, who is the Christ.

The personal sentence pronounced upon the serpent involves, in my opinion, the *extinction* of his race. I shall enter into no argument as it respects the notion, that the serpent of Genesis is identical with the serpent-kind with which we are familiar. There are insuperable difficulties in the way of such a conclusion, and I regard all attempts of the kind as fanciful and absurd.

The serpent was *cursed*, and not only cursed, but cursed above all cattle, and above every beast of the field.

From this statement, we learn that *all the cattle and every beast of the field were CURSED*, but that the sentence pronounced upon the serpent, exceeded in severity that of all cattle and every beast of the field. And, as a part of this curse, he was humbled and made to go upon his belly, and to eat dust *all the days of his life*. Degraded and cursed for his agency in the fall of man, he is made to drag out a miserable existence to the utter extinction of his life. And hence it is my conviction that God, in wrath against the serpent, and in mercy to the human race, struck out this link, this *connecting link*, as I think, between man and the inferior animal creation. This, I think, is clearly and fully implied in the sentence of condemnation pronounced against the serpent; and that there is not now any living representative of the serpent that beguiled Eve, *except the devil himself*, on the face of the earth.

IV. THE DIVINE SENTENCE ON THE WOMAN.

“And unto the woman he said, I will greatly *multiply thy sorrow and thy conception*; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”—Gen. iii. 16.

The specific sentence pronounced upon the woman, implies a degree of *subjection* to the man not contemplated in the original creation. This I infer from the expression, “And he shall rule over thee.” This appears to be a part of the sentence pronounced upon her for her disloyalty to her Creator. In addition to this, her sorrow and conception are *greatly multiplied*. Had the woman never sinned, *no sorrow* would have attended her conception nor the birth of her children. The introduction of *death* made it necessary to *multiply* or *increase* her conception, so as to make the number of births exceed the number of deaths, and thus carry out the original purpose expressed in the command,

“Be fruitful, multiply, and replenish the earth, and subdue it.”

Whether there was any *quality* in the forbidden fruit which *stimulated* the animal passions, is not certain, but that man's physical, moral, and spiritual nature, all suffered in the fall, and his animal passions quickened into a higher life, seems to be beyond dispute. But of this hereafter. But the sorrowful lot of the woman was cheered by the glorious promise, that the seed of the woman should bruise the serpent's *head*, while he, in all his hellish hate, would only succeed in bruising the *heel* of the woman's promised seed.

V. THE DIVINE SENTENCE PRONOUNCED ON THE MAN.

“And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life; thorns also, and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”—Gen. iii. 17–19.

From this passage, we learn that the earth was cursed for man's sake, and that he was to eat of its fruits in sorrow all the days of his life; and that, instead of eating as hitherto of the delicious fruits of the garden, he should now eat of the *herb* of the field. Man is now doomed to labor, and by the sweat of his face to eat bread till he should return to the ground from whence he was taken.

1. *The curse of the earth.*

It is fair to conclude that, the curse of the earth involved the elements surrounding it, and that thorns and thistles were not the only noxious things produced. These noxious productions of the earth were no part of the original creation, but supplemental to it on account of man's disobe-

dience. I do not now design to inquire to what extent the present condition of the surface of the earth is due to the flood, but it is undeniable that everywhere we behold proofs of the fact that, the earth has been cursed, and not only brings forth thorns, thistles, and other noxious things, but has also, in many places, become sterile, and refuses to yield her increase. The cultivation of the soil becomes more and more laborious, and in sorrow man tills the earth, and in the sweat of his face he eats bread until he returns to the dust from which he was taken.

The earth is emphatically *cursed*. It is but a wreck of its former self. True, it bears evident marks of its primitive beauty; it still has its beautiful rivers, magnificent plains, and lofty mountains; and in some parts yields a rich harvest to the skill and industry of man. We still have delicious fruits and charming flowers, but, alas—

“Death rides on every passing breeze,
And lurks in every flower.”

The earth and the elements are in a state of unrest. Earthquakes and volcanoes are the harbingers of her future destiny. Angry oceans perpetually lash their shores. Fierce tempests sweep over earth and ocean, felling the mighty forests with more than giant power, and piling up the mountain billows to the clouds. The fiercely-flashing lightning plays across the heavens, and the earth trembles beneath the thunder’s crashing volume.

Here the earth opens, and whole cities are swallowed up, and the inhabitants go down quick into the pit. There the rains fall in torrents, and the floods sweep all before them. Yonder the earth has become brass and the heavens iron; the fountains have dried up; vegetation withers, and the beasts of the field perish of drouth. Stagnation and death are everywhere, breeding poisonous insects, exhaling malaria and miasma, and filling the air with disease, pestilence, and death.

After man rebelled against his Maker the beasts of the

field rebelled against him. As he had become disloyal to his Creator, they became disloyal to him; and from being mild, docile and obedient, now became shy and vengeful; and man, to a great extent, lost that "*dominion*" which, in his purity, he had "over the fish of the sea, the fowl of the air, and every living thing that moveth upon the face of the earth."

May we not conclude, with the apostle Paul: "For we know that the whole creation *groaneth* and *travaileth in pain* together until now?" The curse of sin is visible on all things.

2. *The first effect of sin.*

The first effect of sin on the guilty pair is expressed in the words: "And the eyes of them both were opened, and they knew that they were naked."

It may be regarded as a speculation, but it is the conviction of many, that Adam and Eve, before they sinned, were *clothed with light*. Light is the wardrobe of heaven! God dwells in light inaccessible. The Lord Jesus is clothed with light, and so are the holy angels and all the glorified spirits. When man sinned *this glory departed*, and hence it is said "the eyes of them both were opened, and they knew that they were naked." They were conscious that a marked change had passed upon them, and that the mantle of light, which, like a bright cloudy vesture, enveloped them, had passed away, leaving them abashed in each other's presence. It may be they knew while in a state of innocence that they had no *artificial* or *material clothing*; and being clothed with light, they felt the need of none. And hence it is said of them in their sinless state: "And they were both naked, the man and his wife, and they were not ashamed."

But now, having awaked from that happy and joyous security in which they were created, "their eyes are opened" to a true sense of their state and condition; and, being filled with shame, "they sewed fig leaves together, and made themselves aprons." And from that time to the

present mankind have carried about them the *badges* of their guilt and ruin.

The guilty pair "heard the voice of the Lord God walking in the garden in the cool of the day," and they "hid themselves from the presence of the Lord God among the trees of the garden." God called to Adam: "Where art thou?" And he replied: "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

Shame and fear follow guilt, and these were among the first fruits of man's rebellion against God.

VI. THE DEATH PENALTY.

Death was the penalty of the original sin, and it is an eternal principle of God's government that "the soul that sins shall die." "*The wages of sin is death.*" "Dust thou art, and unto dust shalt thou return." "Wherefore, as by one man sin entered into the world, AND DEATH BY SIN; and so death passed upon all men, for that all have sinned." Rom. v. 12.

And here some very important questions arise: *To what extent did the original transgression affect the race?* Did it affect the body only, producing *animal* death, or did it also affect the *soul* and *spirit*, or mind, producing *moral* death? In other words, did the soul or spirit of man become contaminated by Adam's sin? Did the *moral nature* of the race become *tainted* by the original sin?

To my mind the conclusion seems inevitable that *death*, *animal* and *moral*, resulted from the *Adamic sin*, and that not only to himself, but also to posterity—the *entire race*.

I do not mean to teach what is termed "total depravity," though this may be true or false according as it is understood. Depravity is "hereditary," and if by "total" is meant *universal*, as applicable to *all* the human faculties, *physical*, *moral* and *mental*, then I accept it as true. But if such phraseology is designed to convey the impression that man's *moral nature* is "totally depraved" in *degree*, or that it is *superlatively depraved at birth*, then I reject it as utterly at variance with facts and with the oracles of God. I do not

believe that the human heart is as bad at birth as it ever gets to be. Such a view of human nature would be monstrous indeed, and wholly at variance with the teachings of Christ when he said: "Except ye be converted, and become as little children, ye cannot enter the kingdom of heaven." And "suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

I think there are two extremes on this subject: One makes man so utterly corrupted and depraved that nothing but a miracle can save him; while the opposite view makes him *so good by nature* as to need no salvation. The middle ground is the true position. The *seeds of corruption and depravity*, physical, moral and mental, have been sown into the *soil of human nature*, and all man's *proclivities* are to *death*, animal and moral. Indeed, man's whole nature was perverted in the Fall; his soul, body and spirit. His body diseased, his soul polluted, and the powers of his mind blunted, he is a mere wreck of what he was when he came fresh from the creative hands of his Maker. He has fallen too low to save himself, but not so low that the hand of mercy cannot reach him! He is "*by nature a child of wrath.*" Eph. ii. 3. He is "conceived in iniquity and born in sin." He goes "astray as soon as he is born," or at a very early age. And yet he is not *born* "totally" or superlatively "depraved." He is not "past feeling." The word of God may still be to him "as a hammer that breaks the rock in pieces;" for "it is quick and powerful, and sharper than any two-edged sword."

There are *degrees* in depravity. Some men become totally and hopelessly depraved. They are past feeling, give themselves over to every species of wickedness, and "work all uncleanness with greediness." But "the gospel is the power of God unto salvation to every one that believeth." The seed is sown, and sometimes falls "into a *good and honest heart*;" not *positively* or *absolutely* "good," but only *relatively* "good," as compared with others. The parable of the sower explains this whole matter. All *infants* stand

on a platform of equality, in a moral point of view; but, leaving this standpoint, and passing through all the upper or higher grades of vice, and there is a vast variety. *Intellectually* man is not what he was before the Fall. His will is perverted, his perceptions blunted, his judgment warped, and his memory treacherous. True, there are men of vast powers, mighty minds, towering eloquence, and powerful reason; but all these fall far short of what man was when he first came from the plastic hand of God, and stood erect in the garden of Eden, with a body untouched by disease, a soul untarnished by sin, and a mind only a little less gigantic than that of an angel!

No wonder he could appropriately name every beast that passed before him! Had man never sinned, his reason, judgment and memory would, in all probability, have been well-nigh infallible! But sin has marred and spoiled all. And yet there is hope! "Christ has redeemed us from the curse of the law, having been made a curse for us."

He has provided a cure for all our diseases. He died for our sins, and arose again for our justification. He invites us to life and immortality! Dear sinner, will you heed the invitation, and come unto Jesus, the second Adam, that you may not only regain what you lost in the first Adam, but, superadded thereto, realize all the rich promises of the glorious gospel of the grace of God, and sit down in Paradise, restored, with all those who have "washed their robes and made them white in the blood of the Lamb?"

SERMON VIII.

THE CHURCH OF CHRIST.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—MATH. xvi. 18.

These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.—1 TIM. iii. 14, 15.

THE Church of Christ or of the living God, is our theme, and without detaining the reader with a lengthy introduction, I will at once proceed to its discussion.

1. The term *ekklesia*, translated church or congregation, means to convoke, to call out; and hence the church of Christ is composed of those who have been *called out* of the *kosmos* or world; or rather, it is composed of those who have *obeyed the call* to come out of the world. “Many are *called*, but few *chosen*,” or elected. The church of the living God is composed of those who are *called*, *chosen*, and *faithful*.” They are “all the children of God by faith in Christ Jesus,” “having been *born again*, not of corruptible seed, but of incorruptible; by the word of God which liveth and abideth forever.” They have been “born of water and of the Spirit,” and, as such, are members of the one family. They are in Christ, having been “buried with him by baptism into death, and arisen to walk in newness of life.” They have all obeyed the royal proclamation of the King: “*He that believeth and is baptised shall be saved.*”

2. *This Church is the Lord's possession.*

It is not *my* church nor *your* church, but “the church of the living God.” It belongs to Him. He is its *founder* and its *Head*. Christ said, “On this rock I will build *my* church.” It belongs to Christ. It is His by right of redemption and espousal. “Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”—Eph. v. 25–27.

Seven times it is called “the Church of God,” or “of the living God.” It is “God’s house” or “temple,” in which He dwells by His Spirit. It is emphatically a *divine* institution, having God for its author, and salvation for its end. Men have no right to *name* any of the Lord’s institutions. He names them himself. He names His children, His people, and His church. *No human organization on earth, has any just claim to be called the church of Christ.*

3. *The foundation of the church.*

“Therefore thus saith the Lord God, behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.” Isaiah xxviii. 16. This prediction of the prophet refers to Christ, and is so applied by Peter: “Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded.”—1 Peter, ii. 6.

Now, when we read the language of Christ to Peter, is it possible to make him, and not our Lord, the foundation of the church! Peter, himself, did not so understand it, as is evident from the passage just quoted, and which he applies to Christ, and not to himself.

Christ said to Peter: “And I say also unto thee, That thou art Peter”—*Petros* a rock, “and upon this rock (*Petra*), I will build my church,” &c. Peter’s name signifies a rock,

and our Lord uses it for the purpose of directing attention to that *rock* on which he would build his church.

The rock smitten by Moses in the wilderness, was a type of Christ; and not of Peter. The stone of which Isaiah speaks as a sure foundation, refers to Christ, and to no one else in the universe. And Paul says: "Now, therefore, you are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; IN WHOM all the building fitly framed together groweth unto an holy temple in the Lord, in whom you also are builded together for an habitation of God through the Spirit." Eph. ii. 19-22. Christians "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." And when we appeal to the *prophets* and the *apostles* on this subject, they with one voice direct us to Christ, "*the chief corner stone.*"

But if Christ *alone* is not the foundation of the church, neither is Peter; for the passage just quoted says, we "are built upon the *foundation of the APOSTLES and PROPHETS.*" So that, not Peter only, but *all the apostles*, and *all the prophets*, constitute a part of that foundation! And the apostle John, in his description of the New Jerusalem, or glorified church, says: "And the wall of the city had TWELVE FOUNDATIONS, and in them the names of the *twelve apostles* of the Lamb." Rev. xxi. 14.

And yet Paul says: "For other foundation can no man lay than that is laid, WHICH IS JESUS CHRIST." 1 Cor. iii. 11.

Christ, then, is *the* foundation; He is the ROCK underlying the whole superstructure, and the *apostles and Christian prophets* are so many "PILLARS" resting on this foundation, "against which the gates of hell shall not prevail." The gates of *hades*—of death—will never *prevail* against the *foundation*, nor the church which rests upon it.

4. *The Head of the Church.*

Jesus Christ is not only the foundation of the church, but He is also its only Head. He is not only the *foundation* corner stone, but also the *head* of the corner, or the *head-stone* of the corner. Ps. cxviii. 22. Zech. iv. 7. Matt. xxi. 42. God, says Paul, "hath put all under his feet, and gave him to be *the head* over all things to the church, which is *his body*, the fulness of him that filleth all in all." Eph. i. 22, 23. "And he is the *head* of the body, the church." Col. i. 18. "For the husband is the head of the wife, even as Christ is the *head of the church*." Eph. v. 23.

These scriptures are amply sufficient to sustain our proposition, *that Christ is the only Head of the church.*

There is *one* body and *one* head. A *body* with *several heads* would be a monster, and a *head* with *several bodies* attached would be none the less a monster. But the church of Christ is not a monster having a plurality of heads or bodies; neither is she an harlot having a plurality of husbands; but a chaste virgin espoused to *one husband*—CHRIST.

5. *The church of Christ is one.*

I do not mean that all churches, calling themselves churches of Christ, are one; nor do I mean that "Christendom," as it is termed, is a unit. An ecclesiastical map of the world would demonstrate the reverse of this. Christendom, as we call the religious world, is in an *apostate* condition; and her divisions are not so much divisions in the body or church of Christ, as they are of "Babylon the great, the mother of harlots and abominations of the earth."

Doubtless there are Christians in nearly all religious sects, but that the sects themselves, as organized, are churches of Christ, it is not possible, with the New Testament in our hands, to believe for a single moment. Indeed, there is not a single denomination or religious party on earth, which can truthfully claim to be the church, the whole church, and nothing but the church of Christ! All the Christians now living on earth, cannot be found in any one ecclesiastical

organization. Still, there are churches or congregations of Christ, as well as individual Christians, among the sects; and all these make up the church of Christ, and should constitute the *one body* of which he is the Head.

Christian union is desirable, but a simple union of *sects* would be a curse. The body can only be united in the Head, and *Christians can only be united in Christ!* There is no use in talking of Christian union out of Christ, for the only *platform* in the universe on which Christians can unite, is, *IN and ON Christ!* This is the union for which we plead and pray.

The Church of Christ is made up of all who are in Him, and none others; and must, therefore, be one.

Its oneness or unity is variously taught and illustrated in the Scriptures. It is a "sheepfold with one shepherd," a body—"one body," a "bride," a "house," a "temple," a "wife," a "family," a "nation," and a "peculiar people." The passages of Scripture in which these declarations may be found, are familiar to all, and need not be quoted at large. May we not, then, conclude with the apostle Paul that, "there is *one body*, and *one Spirit*, even as you are called in *one hope* of your calling; *one Lord*, *one faith*, *one baptism*, *one God* and Father of all, who is above all, and through all, and in you all." Eph. iv. 4-6.

Our Lord prayed that his disciples might "be one, even as he and the Father are one;" and from Him "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, *maketh increase of the body unto the building up of itself in love.*" Eph. iv. 16.

6. *The Church of Christ is the salt of the earth, and the light of the world.*

"Ye are the salt of the earth," said Jesus. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men,

that they may see your good works, and glorify your Father who is in heaven." Math. v. 13-16.

Christ was the "Sun of Righteousness" who arose on our benighted world "with healing in his wings." He is spoken of as *the* LIGHT, "the true Light, which lighteth every man that cometh into the world." While in the world, he was the light of the world. "God is light, and in him is no darkness at all.

Christians are children of light; they are not of night nor of darkness. They are *light-bearers*. Their lamps are lighted by the light of life. The light in which they walk is a "marvellous light." They are "burning and shining lights," *reflecting* the glorious light of the gospel all around them.

The Church of Christ is composed of individual disciples, each one of whom is a light-bearer; and when the concentrated light of all the Lord's people—of the "general assembly and church of the first born"—flashes out upon a sin-cursed and darkened world, it is indeed "like a city set on a hill, which cannot be hid." The Church of the living God, with an open Bible, is the hope of the world! Take away the Bible from the people, and let the lights of the church go out one by one, and the blackness of atheistic darkness would soon cover the earth as the waters do the great deep. How superlatively important, then, it is that Christians should let their light shine.

7. *The Church of Christ is an unsecret and anti-secret institution.*

This is evident from what has already been said. The church must let her light shine out on the darkness of this world. The gospel does not illuminate the mind, sanctify the heart, and reform the life with the view of shutting men up in cloisters, and hiding their light under a bushel. The founder of the church himself declares: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."—John xviii. 20.

“For no man doeth any thing in secret, and he himself seeketh to be known openly,” is a truthful declaration, though spoken by the enemies of our Lord, to whom, however, it was not applicable, as we have already seen. And Jesus says: “No man, when he hath lighted a candle, putteth it in a *secret place*, neither under a bushel, but on a candlestick, that they which come in may see the light.”—Luke xi. 33.

He further taught his disciples: “For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever you have spoken in darkness shall be heard in the light; and that which you have spoken in the ear in closets shall be proclaimed upon the house-tops.”—Luke xii. 2, 3.

Mark records it: “For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.”—Mark iv. 22.

And for the purpose of encouraging his disciples in the discharge of their duties in the midst of a crooked and wicked generation, he said: “Fear them not, therefore: for there is nothing covered that shall not be revealed; and hid that shall not be known. What I tell you in darkness, speak ye in light: and what ye hear in the ear, preach ye upon the house-tops. And fear not them who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.”—Matth. x. 26–28.

Again Christ says: “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*”—John iii. 19–21.

The “*mystery of iniquity*,” headed by the man of sin, *secretly* worked in the days of Paul. Schemes of evil are

generally *conceived* in secrecy, *born* in darkness, *cradled* in superstition, and *nursed* in mysticism.

But the institutions of which God is the author are not originated in darkness. They arise in full-orbed light and splendor upon the world, and their banners float high in the heavens. This is eminently true of the gospel of Christ and the Church of the living God. Like a city on the mountain top, the Church of Christ cannot be hid.

Paul says to the Ephesians: "For you were sometimes darkness, but now light in the Lord: *walk as children of light*"—v. 8. And to the Thessalonians: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness"—v. 5.

The gospel of Christ gives no countenance to any secret religious, moral or ecclesiastical orders; and Jesuitism is opposed to every element of the Church of the living God.

8. *The Church of Christ is a temperance institution.*

By the term *temperance* I mean *more* than is implied in its current use.

The temperance taught in the gospel takes a wide range, and includes all the appetites and passions. *Enkratia* is improperly rendered temperance in our common version. It means *self-control*, and should be so translated. Self-control is the temperance of the gospel, and, consequently, of the church. It is an entire perversion of the word to limit it to the use of ardent spirits.

Temperance, or self-control, is one of the Christian virtues to be added to our faith, and is one of the best evidences of the living power of that faith; a faith which "works by love, purifies the heart, and *overcomes the world.*"

Paul reasoned of *self-control* before Felix, as well as of righteousness and a judgment to come, and caused him to tremble; and well he might, for he was exceedingly intemperate, being a slave to his appetites. Acts xxiv. 25.

Temperance, or self-control, is one of the fruits of the Spirit; and as "if any man have not the spirit of Christ, he

is none of his," it becomes a very important test of Christian character. Gal. v. 23.

In the Olympic and other games, those who *strove for the mastery* were temperate in all things; that is, they exercised complete self-control over themselves in *all things*. 1 Cor. ix. 25. All those, therefore, who restrict the use of temperance to intoxicating liquors, are "partial in the law" of self-control, and are hardly entitled to be called temperate. Those professing Christians who indulge in all the luxuries of life and the fashions of the day, are not temperate, neither are those who indulge in the use of tobacco, chewing, smoking, or in any other way. Temperance calls for self-denial; and none but those who deny themselves of all excesses of every kind, and are *complete masters*, by the grace of God, of soul, body and spirit, are temperate in the gospel sense. The Church of Christ is the most rigid temperance institution on earth!

9. *The Church of Christ is a benevolent institution.*

"*To do good to ALL men,*" is one of the cardinal principles of the Church of Christ. The Christian Law-giver says: "But I say unto you, love your enemies, bless them that curse you, *do good to them that hate you*, and pray for them who despitefully use you, and persecute you." Matt. v. 44. Luke records the same injunction, and amplifies it as follows: "But I say unto you who hear, love your enemies, do good to them who hate you, bless them that curse you, and pray for them who despitefully use you." "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if you love them who love you, what thank have you? for sinners also love those that love them. And if you *do good* to them who do good to you, what thank have you? for sinners also do even the same. And if you lend to them of whom you hope to receive, what thank have you? for sinners also lend to sinners to receive as much again. But love you your enemies, and do good, and lend, hoping for

nothing again; *and your reward shall be great, and you shall be the CHILDREN OF THE HIGHEST*: for He is kind unto the unthankful and the evil."

Christian benevolence is the offspring of Christ's love, shed abroad in the heart by the Holy Spirit; and hence, like the love of God, it embraces all; our friends and foes, the rich and the poor, the good and the evil: in a word, it includes all mankind, and stretches out the arms of benevolence, and the hands of charity to every nation, tribe, and tongue.

Christian benevolence is not sectional. No pent up State or country contracts its deeds of love and mercy, but the whole world is the theatre of its operations. The Church of Christ, in the exercise of her benevolence, seeks out the poor, the naked, the sick and diseased, the oppressed and down-trodden; she feeds the hungry, clothes the naked, educates the ignorant, takes care of the orphan, and provides for the widow.

"GIVE," says Christ, and it shall be given unto you; *good measure, PRESSED DOWN, and SHAKEN TOGETHER, and RUNNING OVER*, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again." Luke vi. 27-38. *This is the LORD'S MEASURE!*

"*Remember the poor*" is engraved on every pillar in the Christian temple. But I cannot dwell on this point longer, although exceedingly important. Let the thought be deeply impressed on every Christian's heart, "*To do good and to communicate*, forget not; for with such *sacrifices* God is well pleased."

10. *The Church of Christ is a mutual aid institution.*

This proposition is self-evident. The disciples of Christ are commanded to "do good to all men, *but especially to the household of faith.*"

The Christian Church is a family, and Christ is its Head. The very idea of a family carries along with it mutual dependence, sympathy, love, and material aid. And right

at this point, we find popular Christianity exceedingly defective. It falls far short of primitive Christianity in its original vigor and purity. The world is now full of benevolent societies, and Christians flock to them for that sympathy and mutual aid which the Church of Christ should afford. The *treasury* of the Lord's house is well nigh empty, while those of the various human organizations are filled to overflowing, and they are able to declare frequent dividends.

The Church of Christ should husband her own resources, and take care of her own poor. But how often may professing Christians exclaim: "They made me keeper of the vineyards, *and mine own vineyard have I not kept.*" They have helped to fill the treasuries of worldly human institutions, and to take care of their members, while the Lord's treasury has been left empty, and the Lord's poor have suffered for food and raiment.

The Lord Jesus, in the organization of His Church, made provision, ample provision, for the poor of the flock by establishing the weekly *koinonia* or contribution; and that congregation which does not properly provide for her own poor, is wanting in one important element of *apostolicity*.

The Church of Christ is illustrated by the human body, where, "if one member suffers, all the rest suffer with it; and if one member rejoices, all the rest rejoice with it." What if the feet should refuse to walk, the hands to labor, the eyes to see, and the mouth to utter words? Destroy the harmonious sympathy of the human body, and disease and death must follow. But a strong and all-pervading sympathy is felt throughout the entire system, demonstrating the truth of the apostle's words just quoted. And so it is, or should be, in the church or body of Christ. If one member suffers, all the rest should suffer with it, and fly to its relief. The very moment any one member of the body is wounded, or becomes diseased, there is an increased flow of blood to that part to throw off the disease or to repair

the damage; and it is thus that Christians should act towards each other in poverty, sickness, disease, or death.

There are some professing Christians who, in some respects, are like flies; *in prosperity they flock around you*; you are proffered help when you do not need it; but in adversity they desert you, and leave you to sink or swim, as best you can.

"Hereby," says John, "perceive we the love of God, because he laid down his life for us: *and we ought to lay down our lives for the brethren*. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John, iii. 16, 17.

And in the great day of judgment this will be the test: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." *Verily I say unto you, IN AS MUCH AS YOU HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YOU HAVE DONE IT UNTO ME.*" Math. xxv. 34-40.

11. *The Church of Christ is a peace institution.*

The angels who celebrated the birth of Christ, and praised God for this grand and glorious manifestation of His love to men, sang, "*Glory to God in the highest, and on earth peace, good will toward men.*" Luke ii. 14.

This is the sublime spirit of the gospel, and is breathed in all the utterances of our adorable Teacher and Lord.

It is not necessary to argue this point lengthily in this discourse, as my object is to give the great *outlines*, rather than the *details*, of the Church of God; still I will briefly present its claims.

For about three centuries, Christians never engaged in war, their hands were not stained with blood, nor was the glorious banner of Christ crimsoned with human gore.

Christ's "kingdom is not of this world," nor is its spirit that of carnage, desolation and ruin.

It is an infallible utterance of our Lord, verified in the history of all who have appealed to the sword, that "they who take the sword, shall perish by the sword."

It is a matter of profound astonishment, that Christians should ever have espoused the cause of the sword, and consented to shed the blood of their fellow men. "*The weapons of our warfare,*" says Paul, "*are not carnal.*"

The Christian Church and its founder is symbolized by the *White horse*. "He that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. vi. 2. His onward march is the triumph of love and peace. And such was the character of the church until she became corrupted by "the mystery of iniquity" and apostatised from the purity and simplicity of her faith and practice. Then there followed a "*Red horse*; and power was given to him that sat thereon to TAKE PEACE FROM THE EARTH, and that they SHOULD KILL ONE ANOTHER: and there was given unto him a great sword."—Rev. v. 4.

This is the military or war power which takes *peace* from the earth, devastates cities, towns and villages, and fills the land with poverty, vice, mourning, and death; a work in which the Church of Christ legitimately has no part.

"From whence come wars and fightings among you?" says the apostle James. "Come they not hence of your lusts that war in your members? You lust, and have not: you kill and desire to have, and cannot obtain: you fight and war, yet you have not, because you ask not. You ask, and receive not, because you ask amiss, that you may consume it upon your lusts." James iv. 1-3.

The *war spirit* is not the spirit of Christ. It is a lustful and revengeful spirit, which should find no place in the Christian's heart. "If any man have not the spirit of Christ, he is none of his," are words which every Christian should ponder well and deeply. I fear there are thousands

of Christians who, like the disciples on one occasion, were it in their power, would "*command fire to come down from heaven, and consume*" their enemies. On that occasion, Christ "turned and rebuked them, and said, *You know not what manner of spirit you are of.* For the Son of Man is not come to destroy men's lives, but to save them." And it certainly is no part of the mission of the Church of Christ to put men to death. Her steps are not *stained* except with the blood of the martyrs, who sealed by their blood the glorious truths and peaceful character of the gospel. *The Church of Christ never persecutes, and never appeals to the military sword in defence of her claims. Her mission is peace!*

12. *The Church of Christ is a missionary institution.*

The Church of Christ has a two-fold mission; she *civilizes* and *evangelizes*. There is such a thing as *Christian civilization*; and, indeed, the world is indebted to the Bible for every thing of the kind worthy the name. The Bible has done a great deal for society by enlightening and taming mankind. But the church is the "*ground and pillar of the truth.*" The Bible must be translated, printed, published, and preached. This is the great work of the Church of the living God. *She sounds out the Word of the Lord.* She sends out evangelists or missionaries to preach the gospel to the people, and to invite sinners to the Lord Jesus Christ that they may be saved. It is the duty of the Church to carry out the commission given to the apostles, to "Go into all the world, and preach the gospel to every creature." For "how shall" the people "*believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?*" Rom. x. 14.

Any Church not missionary in spirit and in fact, lacks an essential element of primitive Christianity. Such a Church would hide its light, if it had any, *every ray of it*, under a bushel, or rather, under a mass of selfish covetousness. Such a Church buries its talent, if it has any, in the ground, and is earthly and carnal.

The Christian Church is a working body. She uses all

her means and applies all her powers to the glorious work of sending out the gospel. She knows well the difficulties to be overcome, and the obstacles to be surmounted; and with a zeal worthy of the cause in which she is engaged, she pushes forward the work of evangelization.

But I cannot longer dwell on this subject. In this discourse I have merely aimed to present the *seeds* of things, leaving it to the intelligent reader to follow out the thoughts presented, and to fill up the *outline* I have given.

The Church of Christ is all I have claimed for her. She is the most glorious institution on earth. Her light is the light of the world. God dwells in her by his Spirit. The gates of *hades* shall never prevail against her. She will triumph over the powers of darkness, and all her enemies shall lick the dust. She has been tried by fire, faggot and sword; by prisons, chains and fetters; and yet she lives; and to-day she is the fairest gem of earth, and altogether lovely.

SERMON IX.

SALVATION FROM SIN ; OR, WHAT MUST I DO TO BE SAVED ?

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—MARK xvi. 15, 16.

Men and brethren, What shall we do? Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.—ACTS ii. 37, 38.

For whosoever shall call upon the name of the Lord shall be saved.—ROM. x. 13.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—ROM. x. 10.

And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.—ACTS xxii. 16.

THIS is a most important question. It is one upon a correct answer to which is suspended the salvation of unnumbered millions of the human race. A question, so superlative in importance, should be answered cautiously, and in the fear of God. I enter upon the task fully conscious of the high responsibility resting upon me. If I answer this momentous question correctly, scripturally, I know it will meet with the approval of the Eternal Judge, and may be the humble means, in His providence, of saving souls from death. But should I give a false or partial answer, and thus mislead the thousands who may peruse these pages, the curse of God and of his holy law will rest upon me. I propose, then, with the fear of God before my eyes, and the love of souls in my heart, and with the Living

Oracles as my guide, to answer this question to the best of my ability, praying that I may be directed by the truth, and that the reader may realize in his own soul the joys of that *salvation* to which he is here directed.

A full and complete answer to this question, requires the discussion of the following subjects:

I. FAITH. II. REPENTANCE. III. CONFESSION. IV. CALLING ON THE NAME OF THE LORD. V. BAPTISM, OR THE OBEEDIENCE OF FAITH. VI. SALVATION, OR THE EVIDENCE OF PARDON.

I shall treat of them in the order in which they are now presented.

I. FAITH IN CHRIST.

“ Faith was bewildered much by men who meant
To make it clear, so simple in itself,
A thought so rudimental and so plain,
That none by comment could it plainer make.
*All faith was one. In object, not in kind,
The difference lay.* The faith that saved a soul,
And that which in the common truth believed,
In essence, were the same. Hear, then, what faith,
True, Christian faith, which brought salvation, was:
*Belief in all that God revealed to men;
Observe, in all that God revealed to men,
In all He promised, threatened, commanded, said,
Without exception, and without a doubt.*”—POLLOCK.

The great question now to be determined, is, *What shall I do to be saved from sin?* On the part of God, everything has been done, necessary to place this happy state within the reach of sinful mortals. He has “loved the world,” “given his Son to die,” attested his Messiahship and divinity, demonstrating that “in him dwells all the fullness of the Godhead bodily.”

The Son has “suffered—the just for the unjust.” He has made propitiation for the “sins of the whole world.” He “died for our sins, and arose again for our justification.” The Holy Spirit has attested all these truths to us; and inspired apostles have written and proclaimed them. This

“salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing witness, both with signs and wonders, and with divers miracles and gifts of the Holy Spirit,” is now proclaimed to men for their acceptance and enjoyment. And the first step to be taken, in order to the enjoyment of this “great salvation,” is *faith in the Lord Jesus Christ*. Hence John says: “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, *that ye might believe that Jesus is the Christ, the Son of God*; and that, believing, ye might have life through his name.” John xx. 30.

What, then, is faith? Our general answer to this question has been, “*Faith is the belief of testimony*.” This, as a general proposition, is correct. Where there is no testimony, there can be no faith. Where testimony begins, faith begins; and where testimony ends, faith ends. The length, breadth, depth and height of the testimony, is the full measure of faith; and all beyond this, is opinionism or superstition.

Faith is not the result of *reasoning metaphysically*—this is the prolific source of *opinionism*. But, while the above definition is correct as a general abstract principle, we deem it proper to give one more in detail, lest those who are either unable or unwilling to recognize the concrete in the abstract, might be led to conclude (as it has been affirmed of us), that we teach that the mere assent of the mind to the truths of revelation is the extent of gospel faith. This is a gross perversion of our views. We have ever contended that assent is but the alpha of that faith of the gospel, which *works* by love, purifies the heart, and overcomes the world—a faith that affects the head, the heart, the foot, the hand, the whole man—beginning in assent, the alpha, and terminating in action, the omega, of a *living* faith. Paul says: “With the heart man believeth unto righteousness.” This involves the *affections*. The faith of our Lord Jesus Christ, the faith that saves, includes the sentiment of *trust*—of *con-*

fidence. "That we should be to the praise of his glory, who first *trusted* in Christ. In whom ye also trusted, after that you *heard* the word of truth, the gospel of your salvation." This is to the point. The true, believing penitent, *trusts* in the Lord Jesus for salvation. He confides in him as the only "name given under heaven by which he can be saved." The language of his *heart* and his *lips* will be :

"Here, Lord, I give myself to Thee,
'Tis all that I can do."

He feels in his own breast that all his help is in the Lord Messiah, and that out of him there is no prospect of deliverance. Still, faith is based upon testimony, and without proof there can be no confidence. A person could as rationally expect to see without light as to believe without evidence. As a great principle of action, "faith is the confident expectation of things hoped for, the conviction of things not seen."

But this is a compound definition, and covers all I have said above.

1. *It is "the conviction of things not seen."*

In this definition we recognize that "faith is the belief of testimony." This embraces the past, the present, and the future.

2. *It is "the confident expectation of things hoped for."*

This relates only to the future, and is beautifully illustrated in the 11th chapter of Paul's Epistle to the Hebrews. This is the faith of the gospel—a *firm, hearty trust in the Lord Jesus Christ for salvation*, present and future. I desire to call particular attention to this radical idea in our definition of gospel faith. I allude to the sentiment of *trusting*. Let it not be forgotten that to *believe* in Jesus Christ, is to *trust in him*, and to confide in him the interests of time and eternity.

Having thus defined faith, I now call attention to the fact that "without faith it is impossible to please God." This is an important consideration, and deserves special attention. It stands at the threshold of religion. Without faith

nothing can be done in this matter. A disregard of this truth has led religionists to substitute human traditions for the laws and ordinances of God. It gave rise to the practice of infant baptism—a baptism without faith, on the part of the subject, and of *mere opinion* on the part of the parents and administrator; and, in modern times, has actually led some theologians to place *repentance before faith*. A proper recognition of the principle that “without faith it is impossible to please God,” would demolish sectarianism, opinionism, and every other *ism* that might seek to exalt itself against the knowledge of God. No sinner can *repent* without faith; for it is the first step in religion. *Repent, reform, amend one’s life, without faith?—!* The thing is impossible! I regret to say it, but it is true that *this* is the popular doctrine of Christendom! Indeed, I know of no religious party, except the Disciples, who hold that faith must precede repentance. The reader may not be willing to credit this statement, but it is true; and if he will examine the Creeds and Confessions of Faith of the various denominations, he will find it verified.

If a man could repent without faith, and pray to God acceptably without faith, then, indeed, he might, one would suppose, be a *Christian* without faith! But the principle, now under consideration, will not permit this—he *must* have faith *first*; for without this it is impossible to please God. Let this truth be elevated to its proper position, and human traditions will fall before its power. But I will pass to the consideration of another point.

Is faith the gift of God? The text usually relied upon to prove that faith is the direct and special gift of God—“By grace are you saved,” etc.—having been generally given up, I proceed to state that Paul affirms “*all men have not faith.*” Now, as “every good and perfect gift comes from God,” if faith be His special gift, and all men have it not, then He has not given it to the unbeliever. And as he could not believe without this gift, his unbelief is chargeable to God! Who is prepared thus to charge Him with folly? The

writer is not. But faith, in a subordinate sense, is the gift of God. He is truly the author of every good and perfect gift. The food we eat, the raiment we wear, the air we breathe—all these are gifts of God. But he does not bestow them upon us without the use of means. He has given us the soil, the seed, the rain, the sunshine, and the *ability to labor*; and this we must do, or “beg in harvest and have nothing.” And thus it is in religion. God is the author of the facts and truths to be believed. They are sustained by adequate testimony. He submits the proof and gives the *power*, the *ability* to believe, but the *exercise* of that *power* is our own. “*He that believeth not shall be damned.*”

God has placed ten thousand objects around and above us. He has given us eyes to see those objects, and He causes the sun to shed his light upon them. Here we have, 1st, The *objects* of sight; 2d, The *power* to see; 3d, The *medium* of sight. All these are gifts of God, and yet the *act of seeing* is that of the creature. So it is with faith. Here we have—1st, The *object* of faith—the proposition to be believed; 2d, The *medium* of faith, or the testimony through which the mind looks at the object of faith. All these are likewise gifts of God; but the *act of believing* is that of the creature.

Man has the power to believe, and he is in the daily exercise of that power; and yet he sometimes denies its possession, even when he is in the very act of its exercise! We believe in *human* propositions, upon *human* testimony. We do this daily. Can we not believe in divine propositions upon *divine* testimony? Can we credit the word of man, and not the word of God? If we receive the witness of man, is not the witness of God greater—more reliable—more trustworthy? Yes, we can receive the testimony of God; “for with the heart *man believes.*” Man believes, then, and this is the end of the controversy. “Go, preach the gospel to every creature; he that believeth and is baptized shall be saved.”

But, if more proof is necessary, we are informed by the

apostle Paul, that "faith comes by hearing, and hearing by the word of God." Faith, then, comes by the word of God, and not by some mystical and indefinable means. The great law upon this subject is, that men shall hear the words of truth from the living voice of the living preacher. Hence, Paul asks, "How can they hear without a preacher?" Faith does not come by praying, nor by feeling. It is produced in the human mind and heart, by hearing or reading the word of God. God speaks; man hears, believes and obeys; or he hears, disbelieves and disobeys.

It is proper, at this point, that I should say a few words on the *oneness* of gospel faith. Paul teaches us that "there is one faith;" but in modern works of theology, we read of "historical faith, evangelical faith, saving faith," etc. Now, let us see if all these are not one and the same faith. We believe, upon the testimony of Matthew, Mark, Luke and John, that Jesus Christ is the Son of God. Their testimony is historical, and so our faith is historical. But all these men were apostles and evangelists of our Saviour, and so our faith, being based upon their testimony, is both evangelical and apostolic; and, if it bring us to Christ by obedience, it is *saving faith*; for saving faith is the faith that saves. There is but one faith, then; and no one can believe in the divinity and Messiahship of Jesus Christ, except upon the historical testimony of prophets and apostles. Thus testifies the Spirit of Truth. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that you might believe that Jesus is the Christ, the Son of God, and that, believing, you might have life through his name."

There is another point, with reference to the *nature* of faith, which merits attention. *The efficacy of faith is not in faith itself, but in the object of faith.*

Faith has no power apart from its object. The *gospel* is the power of God to salvation to every one that believeth. Faith is the medium of that power—the channel through which it flows. I will illustrate this by reference to our senses and

intellectual powers. It is not the manner of seeing, but the thing seen; not the manner of hearing, but the thing heard; not the manner of smelling, but the thing smelt; not the manner of tasting, but the thing tasted; not the manner of feeling, but the thing felt; not the manner of perceiving, but the thing perceived, which affects us pleasantly or painfully. And this is true of all our powers, physical, moral and mental. True, there are *degrees* in faith, but the sinner is called upon to believe "with all his heart." And what is it to believe with all the heart? Is it not to believe without a doubt? The whole moral and intellectual man is involved in this "work of God." "For this is the work of God, that you believe on Jesus Christ whom he hath sent." But let it never be forgotten, that all the power, all the efficacy, and all the virtue of faith, is in its object; in the divinity and Messiahship of the Son of God; in his death and resurrection; and in that blood, "which speaks better things than the blood of Abel," and "without the shedding of which there is no remission."

But this is not all. *Faith is the great instrumentality by which the heart is purified.* The heart is changed under its influence; or, rather, by the power of the gospel through faith, as its instrumentality. God purifies the heart by faith. The Holy Spirit operates upon the heart through the word of God as its medium, and by faith as its instrumentality. Hence Peter, in speaking of the Gentiles in the house of Cornelius, says: "And put no difference between us and them, purifying their hearts by faith." Acts xv. 9. A change of heart, then, is one of the first and immediate effects of faith. Faith comes by hearing the word of God. This word is the seed sown, and, under the warming influences of faith, it germinates and assimilates the affections like the seed does the nutriment of the surrounding earth. Faith is a principle of action. It is a working principle. Hear Paul on this subject: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. v. 6. Hear him again,

to the Thessalonians: "remembering, without ceasing, your work of faith, and labor of love, and patience of hope," etc.—i. 3.

Gospel faith, then, is a *living, active* principle. And here is the rule by which you may always determine the *value* of your faith. *Does it make you feel? Does it work? Does it work by love?* Does it put you in *motion* towards God and Christ, and his kingdom? Such a faith is valuable; and let me say to you who possess it, "Cast not away your *confidence*, which hath great recompense of reward!"

Unbelief always leads to *wrong* action; but faith in Christ prompts and leads to *right* action. A living faith always does something. It made Abel "offer unto God a more excellent sacrifice than Cain." It prompted Enoch to "please God." It influenced Noah "to prepare an ark, to the saving of his house!" "*By faith Abraham*, when he was called to go out into a place which he should after receive for an inheritance, *obeyed*." "*By faith he sojourned* in the land of promise." "*By faith he looked* for a city which had foundations, whose builder and maker is God." "*By faith Abraham offered up Isaac*." "*By faith Isaac blessed Jacob and Esau*." "*By faith Jacob blessed* the sons of Joseph." "*By faith Joseph made mention* of the departing of the children of Israel; and *gave commandment* concerning his bones." "*By faith Moses was hid three months*." "*By faith he refused* to be called the son of Pharaoh's daughter." By faith he "forsook Egypt," "*kept the passover*," and "the sprinkling of blood."

Let the reader examine the whole chapter, and he will find overwhelming proof of the correctness of our statement, *that faith is a working principle*.

Does the *unbeliever*, then, ask me, *What must I do to be saved?* I reply, in the language of Paul to the jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved." This was a proper answer to such a question, *from such a man*. This was the *first* step for *him* to take. He *must* begin at this point, because he could commence nowhere else.

Without faith he could do nothing; but when he believed the word of the Lord, he went forward in obedience.

On the day of pentecost the question was asked, "Men and brethren, *what shall we do?*" Peter replied, "*Repent and be baptized,*" etc. These anxious inquirers already believed and were pierced to the heart; hence Peter does not command them to do what they had already done. But he tells them to *repent*, to amend their lives, to put their faith in action, to go forward in obedience, and they should be saved.

When the Lord Jesus appeared to Saul of Tarsus, and he was convinced that he was the Messiah, he inquired, "Lord, what wilt thou have me to do?" He was not told to believe, nor to repent, for he was then the subject of faith; but he was commanded to go to Damascus, and there it should be told him all that he was to do. And when the devout Ananias went to him, he said, "And now, why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord."

All these answers were appropriate to the circumstances of the persons addressed. But I have introduced these questions and answers, mainly to show that sinners are not saved by *faith alone*. True, Paul says, "Therefore being justified *by faith*, we have peace with God, through our Lord Jesus Christ," but he does not inform us that men are justified by *faith alone*. This would be quite a different statement. Justification by faith, and by *faith alone*, are quite distinct propositions.

But we are told that Abraham was justified by faith alone. I am aware that Paul says, "For if Abraham were justified by *works*, he hath whereof to glory; but not before God." And we freely admit that Abraham was not justified by "the deeds of the law," for he was justified *before the law was given!* Of course he was not justified by that which had no existence at the time! Paul, in his letters to the Romans and Galatians, is laboring to show that men are justified by the gospel, *as a system of faith*, and not by the

Jewish law, which was a *system of works*. Indeed, the gospel, in both of these epistles, is termed “the *faith*,” and, as such, it is contrasted with the law. But what does the apostle James teach on this subject? His testimony upon this subject is worth more than all the *opinions* of all uninspired men on earth! He says, “What doth it profit, my brethren, though a man say he hath faith, and have not works? *Can faith save him?* What answer would you give to this momentous question? Would you assume the awful responsibility of answering it in the affirmative? But let James answer it for himself; he speaks by inspiration, and is worthy of being heard. “If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding you give them not those things which are needful to the body; *what doth it profit?* Even so faith, if it hath not works, *is dead, being ALONE.*” How strong the language of the apostle! How convincing his arguments, and overwhelming his logic! Men are not saved by “faith alone;” for faith, without works, is dead—is lifeless—powerless for good. The apostle continues: “Yea, a man may say, thou hast faith, and I have works; show me thy faith, without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well; the devils [demons] also believe [this] and tremble.” If “faith alone” will save men, why should it not save the *demons*? They have faith, a faith which makes them “tremble.” They confessed Christ when he was on earth, and said, “We know thee, who thou art, the Holy One of God.” Why, then, could they not be saved, if faith *alone* is sufficient for salvation? Is it not because repentance and obedience are beyond their reach? Well might the apostle, in view of these facts, exclaim, “But wilt thou know, O vain man, that faith without works, is dead? Was not Abraham, our father, justified by works, *when* he had offered Isaac, his son, upon the altar?” Do you ask, “*When was he justified?*” We answer, At the time he offered up Isaac, his son.

“Seest thou how faith wrought with his works, *and by works was faith made PERFECT.*” Then it was that “the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see, then, how that by works a man is justified, and not by faith *only.*” Rahab was justified by works, when she had received the messengers, and had sent them out another way. “For as the body, without the spirit, is dead, *so faith, without works, is dead also.*” Faith alone, then, is like a body without a soul—a cold and cheerless thing. Faith, without works, is not “*perfect.*” An imperfect faith will not justify any one. Now, if we are justified by faith alone, we are justified *without repentance*; for faith alone is *naked* faith, or faith in the abstract. If this position be correct, why should I not stop with this discourse, and regard it as a full and complete answer to the question, “What must I do to be saved?”

But, my friends, we have answered this question only in part. Sinners are commanded to believe the gospel, and I urge its claims upon you in this discourse. Believe on the Lord Jesus Christ. Trust in him who has died for you. Receive the testimony which God has given concerning his Son, and exercise that faith which “overcomes the world;” and when the objects of time are fading away, and you are called upon to walk through the dark vale of death, it will shed its refreshing influence over the departing spirit, and direct it upward and onward to the throne of God.

II. REPENTANCE.

In the first part of this discourse, we showed the necessity of a living faith in order to salvation. But faith is not enough, God has made it the duty of men to repent, and we now propose to discuss this very important subject. And, in order that we may present it fully, we shall first show *what it is not.*

1. Some persons suppose that repentance consists in *mere regret* for wrong doing; and hence we often hear them speak of repenting for the past, when there is no amendment of

life. They continue to live in the practice of sin, and, at the same time, express regret for the sins committed. This is not gospel repentance, or a "repentance unto life." Herod was "sorry" that he had cut off the head of John the Baptist; but, notwithstanding his *sorrow*, he ordered it to be done.

2. The *fear* of future punishment is not repentance. A man may have "fearful forebodings" of the future, and be under the influence of a "fearful looking for of judgment and fiery indignation," and yet not repent. The fear of God's displeasure may be one of the *motives* to repentance; but of itself it is not repentance. We fear hundreds and thousands have been deceived on this very point. Their fears have been aroused, and "fearful forebodings" excited, and they have mistaken these for "repentance towards God." Such converts rarely maintain their integrity long. This is a very important fact, and requires to be set clearly and forcibly before the people.

3. *Remorse* is not "repentance unto life." We do not say that remorse is not one element in this work; but what we say is this, that *mere remorse* is not repentance. Every penitent sinner feels more or less of it; but still, we insist on it, that mere remorse for sin is not that repentance which the gospel demands at our hands. Indeed, there is no doubt but remorse will be one ingredient in the cup of the damned, and constitute "the worm that never dies." Judas, no doubt, was the subject of the keenest and most intense remorse. Remorse and despair filled his soul, and drove him to a suicidal death. This was the "sorrow of the world, which worketh death." Remorse is the whip which God has placed in the hands of conscience, with which to chastise and punish the guilty.

Pollok, in his own peculiar, nervous and intense style, thus describes the victims of remorse:

"As felt the gross,
Material part, when in the furnace cast,
So felt the soul, the victim of remorse.

It was a fire which on the verge of God's
 Commandments burned, and on the vitals fed
 Of all who passed. Who passed there met remorse.
 A violent fever seized his soul; the heavens
 Above, the earth beneath, seemed glowing brass,
 Heated seven times; he heard dread voices speak,
 And mutter horrid prophecies of pain,
 Severer and severer yet to come;
 And as he writhed and quivered, scorched within,
 The Fury round his torrid temples flapped
 Her fiery wings, and breathed upon his lips,
 And parched tongue, the withered blasts of hell.
 It was the suffering begun, thou saw'st
 In symbol of the worm that never dies."

But this is not gospel repentance. We go one step further, and remark:

4. That *mere confession* of sin is not repentance. Judas Iscariot repented (*metamelomai*) and *confessed* his crime. "I have," said he, "betrayed innocent blood." Let it be observed that he was never the subject of that repentance represented by *metanoian*; his confession, therefore, was not the offspring of that repentance which is unto life. His confession was like that which the criminal makes upon the scaffold, previous to his execution. He that "confesses and *forsakes*" his sins, shall find mercy, but Judas, so far from forsaking, added sin to sin by suicidal hands.

5. "Godly sorrow," in itself considered, is not repentance. Paul tells us that "godly sorrow *worketh* repentance to salvation, not to be repented of," etc. 2d Cor. vii. 10. If godly sorrow *works* repentance, then it cannot be the thing it works—it cannot be repentance itself. Let us examine, more particularly, what Paul here says upon this point: "For though I made you sorry with a letter, I do not (*metamelomai*) repent, though I did (*metamelomai*) repent; for I perceive that the same epistle has made you sorry, though but for a season. Now I rejoice, not that you were made sorry, but that ye sorrowed to (*METANOIAN*) repentance: for ye were made sorry *after a godly manner*, that ye might receive damage by us in nothing. For godly sorrow *worketh*

(*metanoian*) repentance to salvation, not to be repented (*metamelomai*) of; but the sorrow of the world worketh death." The reader will here perceive a very striking difference between "godly sorrow" and the "sorrow of the world;" and between *metanoian* and *metamelomai*. Godly sorrow works, not *metamelomai*, but *metanoian*. The arrangement seems to be this; 1st, *Godly sorrow*; 2nd, *Metanoian*; 3rd, *Salvation*. The opposite of which is, 1st, *Worldly sorrow*; 2nd, *Metamelomai* (as in the case of Judas); 3rd, *Death*.

Godly sorrow, then, is not repentance; but it works a reformation of life. In the case of these Corinthians, it worked wonderfully. Says Paul, "What carefulness it wrought in you, yea, clearing of yourselves, yea, indignation, yea, fear, yea, vehement desire, yea, zeal, yea revenge." Such was the effect of godly sorrow on the minds, hearts and lives of the Corinthians, with reference to the conduct of some in the congregation. It produced a reformation.

II. But we now propose to discuss this subject *affirmatively*; we wish to lay before you all the *elements* of that repentance which is unto life; and the importance of the subject demands that we should proceed cautiously, and present the matter fully. What, then, are the *elements of repentance*? All the elements of repentance are found in one word, *metanoian*, which means a change of one's mode of *thinking, feeling and acting*—an amendment of life.

1. The penitent man *thinks* differently. His manner of thinking is changed. His mind is enlightened, the eyes of his understanding opened, and his judgment informed; hence his thoughts are not such as they were. This change is produced by the testimony of God, through faith; indeed, it is the immediate result of faith. He has now different views of God, of Christ, of sin, and of himself. This whole subject is beautifully illustrated by Christ, in the parable of the prodigal son. Indeed the whole of the 15th chapter of Luke is devoted to this highly interesting subject. When the prodigal son "came to himself," he had time for reflection. He then began to *consider*. "How

many hired servants of my father's," said he, "have bread enough and to spare, and I perish with hunger!" He thought very differently now from what he did when he was "wasting his substance with riotous living." Now he realized that "he had spent all"—that he was bankrupt. And this is the way the penitent feels, whose mind has been enlightened by the gospel of the grace of God. This brings us to the second *element* in repentance.

2. *A change of feeling.*

The penitent sinner feels, and feels deeply; but what, we ask, is the predominant, the all-absorbing feeling of his heart? We answer, it is that of *humility mingled with sorrow*. Indeed, there are humility, sorrow, joy and love—all mingled together. The heart is softened, the soul is melted into tenderness, and tears of contrition flow down the cheeks! Look at that publican, "standing afar off, and not lifting so much as his eyes to heaven." Mark his humility! Behold his contrition! With downcast eyes, he "smites upon his breast, saying, God be merciful to me a sinner!" Look, again, at Saul of Tarsus, on his way to Damascus. He is now convinced that Jesus is the Christ, and in all the depth of his humility, he exclaims, "Lord, what wilt thou have me to do?" This is the language of a truly penitent heart. And no one is penitent *enough* till he is brought to *this point*, and from the very depth of his inmost soul makes, in all sincerity and humility, a similar inquiry. So long as men are disposed to quibble, and to ask, Can I not be saved in some other way?—"are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" *they are not sufficiently penitent*. A truly penitent soul will listen to the voice of God, in his word, with as much humility and docility as does the little child which confidently looks up and receives the first accents of love from the lips of her who gave it birth! "Lord, what wilt thou have me to do?" is the language of his soul; and when the voice of inspiration falls upon his ear, commanding him what to do, he does "not confer with flesh and blood;" but, "joyfully re-

ceiving the word," he goes forward and "obeys from the heart that form of doctrine which was delivered" to him, and to all men for their acceptance. A change of mind and feeling very naturally leads to a change of purpose, and this brings us to another *element* in repentance.

The prodigal son said, "I will arise and go to my father." Here was a resolve—the formation of a purpose. Once he thought himself independent of his father, and had no idea of returning to him, upon whose home, counsel and fatherly care he had turned his back. But now a change has come over him, and he resolves to return and throw himself upon the mercy of his father. Perhaps he may not recognize me, but I will make myself known. Perhaps he may spurn me from his presence, and bid me begone for ever from his sight; but, nevertheless, "*I WILL arise*" and go to him. And he *did* go to his father! It was no fruitless resolve—no abortive effort. And this is a prominent element in true repentance. The sinner resolves, like the prodigal, to go to his father. He does not waste his time and energies in fruitless resolves—in resolutions never carried into practice. He hears the voice of God, in the language of that beautiful song—

Come humble sinner, in whose breast
A thousand thoughts revolve;
Come, with your guilt and fear oppress'd,
And make this last resolve:

And he determines it shall be the *last* resolve. He says, "*I will arise* and go to my father." And as he rises to go, the deep toned humility and contrition of his heart find utterance in the words of the Christian poet:

I'll go to Jesus, though my sin
Has like a mountain rose;
His kingdom now I'll enter in,
Whatever may oppose.
Humbly I'll bow at his command,
And there my guilt confess;
I'll own I am a wretch undone
Without his sovereign grace.

Surely he will accept my plea,
For he has bid me come;
And now I rise, and to him flee,
For yet, he says, there's room.

But there is still another element in repentance, to which I desire to call the attention of the reader.

4. *The confession of sin.*

“He that confesses and forsakes shall find mercy.” The prodigal son went to his father and said, “Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.”

The penitent makes his confession of sin to God, and not to men. He knows that God alone can forgive him, and therefore, like the publican, he prays—“God be merciful to me a sinner.” His confession is unlike that of Judas Iscariot, who confessed his guilt to men, but from whose lips no confession was made to God. The true penitent, like David, confesses to God, saying, “Against thee, and thee only, have I sinned, and done this wickedness in thy sight.”

5. Another element of repentance is an amendment of life, *a change of action.*

The penitent not only confesses, but he also forsakes. He “ceases to do evil, and learns to do well.” The work, which began in a change of mind, and wrought a change of heart, now develops itself in action. The whole mind and heart and life are under its influence. The penitent hears the voice of God, saying, “Let the wicked man forsake his way, and the unrighteous man his thoughts; and let him turn unto the Lord and he will have mercy upon him, and to our God and he will abundantly pardon.”

Godly sorrow works a reformation of life. *Reform! Reform!* is the language of true penitence. It is the duty of the true penitent, therefore, when in his power, to make restitution. To God, however, he never can make this restitution; for he is bankrupt in the sight of his Maker. But, to man, when he has the ability, he should make resti-

tution. Zaccheus said, "Lord, the half of my goods I give to the poor, and if I have taken any thing by false accusation, I restore fourfold." This was the language of deep penitence.

John the Baptist exhorted and urged those who came to his baptism, to "bring forth fruits worthy of repentance;" and when the people asked him, "What shall we do then?" he replied, "He that has two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." "Then came also publicans to be baptized, and said unto him, Master, what shall we do?" John replied, "Exact no more than that which is appointed you." The soldiers demanded of him, saying, "And what shall we do?" He replied, "Do violence to no man, neither accuse falsely; and be content with your wages."

An amendment in life, then, is an element in repentance; and no one, in the scriptural sense of the word, can be said to repent who does not reform his life, or "cease to do evil, and learn to do well."

The prodigal amended his ways, went back to his father, and thenceforth acted the part of a dutiful son. Sinner, go thou, and do likewise!

III. We now come to inquire, *What are the motives to repentance?*

There are several. 1st, The commandment of God; 2nd, Men must repent or perish; 3rd, The goodness of God is designed to lead men to repentance. Let us examine these motives in the order in which we have stated them.

1. *God commands all men to repent.*

Said Paul to the Athenians: "And the times of this ignorance God winked at; but now *commandeth* all men every where to repent; because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; of which he hath given assurance unto all men, in that he hath raised him from the dead;" Acts xvii. 30-31.

This is an oracle from God, and has reference to all

men; for "all have sinned, and come short of the glory of God." John the Baptist began by "preaching the baptism of *repentance* for the remission of sins." Jesus Christ proclaimed to the Jews, "The kingdom of heaven is at hand, *repent*, ye, therefore, and believe the gospel." And the Apostles went out and "preached every where, that men should *repent*." Wherever they proclaimed the gospel, they preached "repentance towards God, and faith in our Lord Jesus Christ."

God has the right to command his creatures, and, as they have sinned against Him, it is reasonable they should repent. He commands them to repent, because they are sinners, and he has made this one of the conditions on which he will accept and pardon them.

2. A second motive is, *Men must repent or perish*. "Except ye repent, ye shall all likewise perish," is the language of Christ himself. There is no alternative. You *must* repent, or perish eternally. There is no other hope. Your eternal, as well as your present salvation, depends upon it! Heaven or hell hangs upon the choice you make! God "has appointed a day in the which he will judge the world in righteousness" by Jesus Christ. Every one must stand at the judgment seat of Christ, and if we have not repented of our sins, and by "a patient continuance in well doing sought for glory, honor and immortality, we never can enjoy eternal life. His awful voice will be heard, pronouncing the soulrending sentence, "Depart from me, all ye workers of iniquity," and our eternal portion will be "the blackness of darkness for ever."

3. But there is a third motive to repentance, which is, perhaps, the most powerful of all—the *goodness of God*.

Paul asks the following highly important question: "Or despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. ii. 4.

The goodness of God! The riches of His goodness! What a fruitful theme! Where shall I begin to recount

that goodness? The rich philanthropy of heaven is everywhere displayed. It was manifested in the creation of the heaven and earth. God formed this world as a vast temple for man, in which he might celebrate the praises of the Most High, and show forth His glory. His goodness is written in lines of living light across the heavens, and may be read in the sun, moon and stars. The clouds, the rain, the dew, and the light, are all full of love and goodness. Day and night, spring, summer and autumn, speak His kindness. Seedtime and harvest sing of his love. The rain falls upon the just and unjust, and the sun rises upon the good and the evil. The earth is loaded with ten thousand times ten thousand mercies! It is God's vast storehouse for the use of man. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" He is the Giver of every good and perfect gift, the Father of mercies, and the God of all comfort.

But this is not all. He "so loved the world as to give His Son to die, that whosoever believeth in Him might not perish, but have everlasting life." That Son came to our world, took upon himself the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. O! what a manifestation of love was this. In Christ Jesus our Lord we learn the great truth, that "God is love!" Jesus was the very embodiment of goodness. He arose for our justification, captivated captivity, ascended to heaven, where He ever lives a faithful High Priest for His people, and the Mediator between God and man. What a vast and sublime display of love! O the depth and height of the goodness and love of God! Sinner, this goodness is designed to lead you to repentance. This love appeals to thy heart. Its language is, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "Come and let us reason

together; and though your sins be as scarlet, they shall be made as white as snow."

God and Christ, the Holy Spirit and the church, are all interested in your salvation. God calls and says, "Look unto Me, all ye ends of the earth, and be saved; for I am God, and there is none else."

Jesus says, "Ho, every one that thirsteth, come ye to the water." "And the spirit and the bride say come." All heaven is interested in the repenting sinner. "There is joy in heaven over one sinner that repenteth." The angels rejoice! What a sublime revelation, that one repenting sinner should create a sensation in heaven! Angels in heaven and saints on earth rejoice! And, sinner, shall thy heart be cold? Is there no love, no contrition there? Will you not, do you not, repent? O! "repent and be converted, that your sins may be blotted out, and that times of refreshing may come from the presence of the Lord."

III. CONFESSION OF FAITH IN CHRIST.

Men are not only commanded to believe in Christ and amend their lives in order to salvation, but they are also commanded to *confess their faith in Him*. And this will be the next subject of our present discourse. This confession has reference to the Messiahship of Jesus Christ, and is not to be confounded with the confession of sin. "When Jesus came into the coasts of Cesarea Philippi, He asked His disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some, John the Baptist; some, Elias; and others, Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.*" Matt. xvi. 13-16.

This is the confession which every penitent believer is commanded to make. The Messiahship of Jesus Christ is the great central truth of Christianity. It is that truth which vitalizes the whole system, and stamps it with the divine image. The Lord Jesus is the alpha and omega of

our holy religion. His divinity is that full-orbed truth, around which all other truths revolve. There is nothing strange, then, in the fact that God has made a confession of this truth a cardinal element in our obedience to the gospel, and one of the conditions of our justification before Him.

Nathaniel made this confession when he said: "*Rabbi, thou art the Son of God; thou art the King of Israel;*" John i. 49. And Paul, in the tenth chapter of his Epistle to the Romans, brings this element of obedience fully out: "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt *confess with thy mouth the Lord Jesus*, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; *and with the mouth confession is made unto salvation.*"

We sometimes hear persons speak of confessing Christ in *baptism*; (and this is *confessing him in example*;) but the confession of which we speak is made *with the mouth*. It is an open, public confession in *words*. This is the sort of confession, or profession, that both Peter and Nathaniel made. It is a confession of what you *believe in your heart*. You believe that Jesus Christ died for your sins, and arose from the dead for your justification unto life, and you confess your faith openly before men; and, in the most public manner, make an avowal of your trust in him for salvation. This confession is made "unto," or in order to, "salvation." It is a prerequisite to immersion. The Ethiopian eunuch said to Philip: "See, here is water; what doth hinder me to be baptized?" Philip replied: "If thou believest *with all thine heart*, thou mayest." Then the eunuch made the following noble confession: "I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD." Then Philip immersed him, and he went on his way rejoicing.

This manner of confessing Christ is a very different thing from the relation of what is called a "*Christian experience*." What sort of a "*Christian experience*" could have been re-

lated by Nathaniel, by Saul of Tarsus, or by the Ethiopian eunuch? Nathaniel could have given the "experience" of a Jew; Saul that of a persecuting sectarian; and the eunuch, at best, that of a Jewish proselyte. Did each one of the three thousand on the day of Pentecost, and the five thousand in Solomon's porch, relate an "experience?" If so, who heard them, and where is the proof of the fact? What sort of a "Christian experience" could the three thousand tell who cried out, "Men and brethren, what shall we do?" and to whom Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Spirit?" Or the five thousand to whom he said: "Repent, and be converted, that your sins may be blotted out?" A "Christian experience" they *could not*, and, therefore, *did not*, give! But they could confess their faith in Christ; and, as this is the very thing the gospel requires of *penitent believers*, we may rest assured that this is what they did. How long would it require to relate three thousand "experiences" of ordinary length? If the one hundred and twenty disciples heard the "experience" of the three thousand on Pentecost, one by one, in *modern style*, how long did it take them? Is it likely they could have immersed them the same day, after having heard them? If they could not, how was it a short time after in Solomon's porch? Here five thousand believed and obeyed. We leave these questions for our Baptist brethren to answer, if they can, consistently with their practice in modern times.

A sinner can only relate the "experience" of a sinner. A penitent can only relate the "experience" of a penitent. And a man must be a Christian, yea, live the Christian's life, before he can have the experience of a Christian. What a singular conception, that men should be called on to relate a "Christian experience" before they are Christians! This is to recognize them as such before they have confessed Christ, and before they have obeyed the gospel!

Paul tells us that "tribulation worketh patience; and

patience, experience; and experience, hope." This is *Christian* experience; but how unlike those modern dreams and visions called by this name! And how different, too, from that noble confession which the sinner is called upon to make, "with contrite heart and flowing eyes!" In apostolic times the penitent was not called on to tell what he had *seen* or *felt*. He was not asked what voices he had heard, nor what visions he had seen. The great question was, *What do you believe?* "If thou believest with all thine heart, thou mayest" be baptized. Confess with your *mouth* the Lord Jesus, believing in your heart that God has raised him from the dead. This is the *great* confession—the noblest confession mortal man ever made.

To show what importance was attached to this confession when Christ was on earth, I refer to the following facts: When he had restored to sight the man who was born blind, and the question was asked, who had done this wonderful work, his parents were afraid to answer the Jews, and therefore said of their son, "He is of age, ask *him*." "These words spake his parents, because they feared the Jews; for the Jews had agreed already, *that if any man did confess that he was Christ, he should be put out of the synagogue.*" A public confession of him, then, was the turning point, and sealed the fate of the individual in the estimation of the Jews. Hence, too, we read: "Nevertheless among the chief rulers also many *believed on him*, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God;" John xii. 42, 43. And this is the great difficulty now, in the minds of thousands. They love the praise of men more than that of God, and do not make this noble confession. But Jesus says: "Whosoever, therefore, shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven;" Matt. x. 32, 33.

Again he says: "Whosoever shall confess me before

men, him shall the Son of Man also confess before the angels of God: but he that denieth me before men, shall be denied before the angels of God;" Luke xii. 8, 9. This confession, then, becomes a very important matter. It is by no means a non-essential. The Christian Law-giver has made it one of the terms upon which he will acknowledge us before his Father and the holy angels. "Who is a liar," says John, "but he that denieth that Jesus is the Christ?" "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." "Hereby know we the spirit of truth and the spirit of error." "Fight the good fight of faith," says Paul to Timothy, "lay hold on eternal life, whereunto thou art called, and hath professed a good profession before many witnesses."

We invite the penitent believer, with his hand upon his heart, and his eye upon the Searcher of souls, to come forward and make a profession of his faith in Christ. "God has highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and in earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This is the law of God; and, remember, if you do not confess him on earth, he will deny you before his Father and the holy angels. Remember, that if you confess him not on earth to your salvation, you will be compelled to confess him, in the day of judgment, to your everlasting confusion. For it is written, "*As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*" But now, if thou wilt confess with thy mouth the Lord Jesus, and wilt believe in thy heart that God hath raised him from the dead, thou shalt be saved.

IV. CALLING ON THE NAME OF THE LORD.

We have now discussed the subjects of Faith in Christ, Repentance unto Life, and a Confession of Faith in our

Lord and Saviour; and answered the great question, "What shall I do to be saved?" only in part. We now propose to advance one step further in calling up the *elements* of gospel obedience. The subject now to be examined is that of "Calling on the Name of the Lord." Is this exercise, whatever it may import, essential to salvation from sin? We affirm that it is, and present the following proof:

Joel makes the following prediction, which Peter applies to the day of Pentecost: "And it shall come to pass, that whosoever *shall call on the name of the Lord shall be delivered*; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call;" Joel ii. 32. Peter, as already stated, repeats it as follows: "And it shall come to pass, that whosoever *shall call on the name of the Lord shall be saved*;" Acts ii. 21. The language of Paul tends to the establishment of the same truth: "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that *call upon Him*; for whosoever shall call upon the name of the Lord shall be saved;" Rom. x. 12, 13.

From these testimonies it must be evident that whatever this phraseology may imply, "calling on the name of the Lord" is essential to salvation from sin.

What, then, is the import of this language? In order to determine this question, we must examine its use in the word of God.

Its first occurrence is Gen. iv. 26: "Then began men to call upon the name of the Lord." The force of this, however, seems to be set aside, so far as our question is concerned, by the marginal reading, "Men began to call themselves by the name of the Lord." And hence it would appear that from this time the inhabitants of the earth were distinguished as the "sons of God" and the "children of men;" for it is said the "sons of God" married the daughters of men."

Of Abraham it is said, "And he removed from thence

unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west and Hai on the east; and there he builded an altar unto the Lord, *and called upon the name of the Lord;*" Gen. xii. 8. On a subsequent occasion, Abraham returned to this altar, as we read in Gen. xiii. 4, where it is said he returned unto the place of the altar, which he had made there at the first; and there Abraham called on the name of the Lord.

Again, we read, "And Abraham planted a grove in Beer-sheba, and *called there on the name of the Lord*, the everlasting God;" Gen. xxi. 33.

Of Isaac, also, it is said, "And he builded an altar there, and *called upon the name of the Lord;*" Gen. xxvi. 25.

Now, let us enquire, What did Abraham and Isaac do when they "called on the name of the Lord?"

It may be replied, perhaps, that they *invoked* His name. This is correct, no doubt, as far as it goes; but this is not all they did. They built altars and offered sacrifices to God, asking Him to accept the offerings and bestow His blessing upon them. This act is so plain that it needs not to be argued. These sacrifices were positive divine institutions. We call special attention to this whole question.

We have a full illustration of the position already taken, in the great *test* submitted by Elijah between himself and the prophets of Baal. Altars were erected, and bullocks offered; and the prophets of Baal directed to call on the name of their gods. "And call ye on the name of your gods, and I," said Elijah, "will call on the name of the Lord;" 1 Kings xviii. 24.

Naaman was wroth when Elisha sent him to the Jordan to dip himself seven times, and said, "Behold, I thought, he will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper;" 2 Kings v. 11. This phraseology also occurs in the following places: David says, "O give thanks unto the Lord; call upon his name; make known his deeds among the people;" Ps.

cv. Again: "I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people;" Ps. cxvi. 13, 14.

It must now be clear to every reader that the exercise of "calling on" or invoking "the name of the Lord" was always associated with *obedience* to some *positive divine law*. In this respect there is a marked difference between this exercise and ordinary prayer, or prayer on ordinary occasions.

God put his *name* in Jerusalem, and placed it in certain *institutions*, and when the devout worshiper attended to those ordinances he invoked the name of the Lord while doing so. "Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I commanded you; your burnt offerings and your sacrifices, your tithes and the heave-offering of your hand, and all your choice vows which ye vow to the Lord;" Deut. xii. 11.

Again: "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offering, and thy peace offerings, thy sheep, and thy oxen: *in all places where I record my name*, I will come unto thee, and I will bless thee;" Exodus xx. 24.

Many other passages of similar import might be quoted; but these are sufficient for our purpose.

We regard the following points as sustained: 1. To call on the name of the Lord, in Scripture usage, *is to invoke his name*. 2. But this invocation of his name was generally, if not always, *associated with obedience to some positive divine law*. And, 3. The law or institution was one in which the Lord had "*placed his name*."

With this view of the subject, how beautiful is the language of the Prophet: "For then will I turn to the people a pure language that they may all CALL UPON THE NAME OF THE LORD, to SERVE Him with one consent." We now enquire, With what *positive divine institution* is this exercise associated under the gospel?

Peter, in quoting the language of Joel, and applying it to the day of Pentecost, taught the convicted multitude to "call on the name of the Lord." But we have other testimony which brings us directly to the point in question. When Ananias went to the convicted Saul, who, under the influence of his faith in Christ, was now deeply penitent, he said to him: "And now why tarriest thou? arise, and be baptized and wash away thy sins, *calling on the name of the Lord;*" Acts xxii. 16. Baptism, then, is the *positive divine institution*, under the gospel, with which the exercise of "calling on the name of the Lord" is associated. The *penitent believer* is commanded to be immersed, "calling on the name" of that *Lord into* which he is immersed!

Calling on the name of the Lord presupposes faith; for, says Paul, "How shall they call on him in whom they have not believed?" The true penitent, then, under the influence of a living faith in Jesus Christ, not only confesses his faith in the Messiah, but he bows his whole soul, body and spirit, to his authority; and as he does so, he "invokes the name of the Lord"—that Lord whom he has just confessed, and into whom he is now baptized.

How often do we witness the fact of poor penitent sinners being invited to the "mourner's bench," called, in modern style, "the altar of humiliation;" and there they are taught to pray till God shall bless them with the pardon of their sins! Now, if God has "placed his name there," and promised in his holy word to pardon sinners at such a time and place, it is all right; but if he has done neither, the whole thing is a human invention! *Prayer, without obedience, when the ability to obey is possessed, WILL NEVER BE HEARD!* "Now, we know that God heareth not sinners; but if any man be a worshiper of God, and DOETH HIS WILL, him he heareth;" John ix. 31.

But these sin-convicted mourners are not only taught to come to the "altar of humiliation" and there wrestle with God, Jacob-like, till he bless them; but they are actually taught to *pray for faith!* as if they could pray at all with-

out it ! Have these ministers yet to learn that, “Without faith it is IMPOSSIBLE to please God?” And do they invite *unbelievers*—infidels, for such are all men in fact without faith—to the “altar of humiliation” to pray. And do such persons come to the “altar” with aching hearts and streaming eyes, without faith ? Do they go there crying, “God be merciful to us sinners,” and still have no faith ? What a sad commentary on men’s knowledge of the ways and word of God ! and yet these mourning souls, with a full and firm conviction that Jesus is the Messiah, the Son of the living God, are exhorted by their spiritual advisers to believe ! “Only believe,” say they, “and the blessing is yours.” Such advice is not at all appropriate to such characters, nor to such a place. They do not require to be told to *believe*, for, unless all their present exercises are hypocritical, *they do believe* ; and now they require some faithful Peter or Ananias to lead them on in the path of obedience. No unbeliever can make acceptable prayer to God ; and if such professed mourners are unbelievers, the whole business is nothing but mockery.

O for some Peter to point the believing penitent in the way of salvation ! To announce to all who inquire, “Men and brethren, what shall we do ? “Reform and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.” O for some “devout Ananias” to pour into the ears of every contrite soul the spirit-stirring, heart-cheering and conscience-easing exclamation, “And now *why tarriest* thou ? arise, and be baptized, and wash away thy sins, *calling on the name of the Lord !*”

How beautiful and appropriate that the penitent believer, who is about to be “baptized into the name of the Father, and of the Son, and of the Holy Spirit,” should go down into the water with his heart lifted up in prayer, and his whole soul engaged in “calling upon the name of the Lord !” The Lord has placed his *name* in this holy institution, and wherever he places his name, there he will meet with those who “diligently seek him.” This is an “altar” of divine

appointment; the one to which we before alluded is of human origin. We have now brought out another element of gospel obedience; and, in conclusion, let me urge upon all truly penitent persons *not to tarry*. Do you believe, with all your heart, that Jesus is the Christ, and are you really penitent on account of sins? Is the language of your heart, "Lord, what wilt thou have me to do?" Then let us say to you, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Be "buried with Christ by baptism into death," that you may arise in his image, and "walk in newness of life." Over this scene angels in heaven and saints on earth will rejoice; and God and Christ will be glorified.

V. BAPTISM OR THE OBEDIENCE OF FAITH.

We have treated of four elements in gospel obedience, and now call attention to the fifth and last element, which is baptism or the obedience of faith. We do not mean by this that baptism alone constitutes obedience to the faith; but that as baptism is a *positive* divine law, God has made it the great test of faith and loyalty to himself. Such a test he has given in every age of the world, Adamic, Patriarchal, and Jewish; and it is so under Christ. Obedience to *positive divine institutions*, which are founded alone in the will of the Lawgiver, is the great test of our faith in Christ. Hence baptism is very appropriately called *the obedience of faith*.

"By whom," says Paul, speaking of Christ, "we have received grace and apostleship, for *obedience* to the faith among all nations, for his name;" Rom. i. 5. Again, when speaking of the gospel, he says, "But now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations *for the obedience of faith*;" Rom. xvi. 26.

We also read in Acts vi. 7: "And the word of God increased; and the number of the disciples multiplied in

Jerusalem greatly; and a great company of the priests were obedient to the faith."

Touching the obligation to be baptized, it is sufficient for our present purpose to quote the commission as given by Matthew: "Go ye, therefore, and teach (disciple) all nations, baptizing them into (*eis*) the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world;" chap. xxviii. 19-20.

Having submitted these general remarks, we now propose to show that baptism is, in some way, connected with salvation from sin. And, in doing this, we shall take special care to present the subject in the light of truth.

We invite your attention to *the design of Christian immersion*.

This subject excites as deep an interest now as ever the mode or action of baptism did. The question, *For what purpose are we baptized?* will be asked by a thousand inquirers; and it must be answered.

There are various opinions on this subject, some of which I shall now proceed to notice:

1. "*Baptism is the door into the church.*"

Some theologians assume the position that baptism is the door into the church; but where is the proof? The Scriptures nowhere speak of baptism as a "*door*." Such a figure, if the Scriptures used it, would give more importance to baptism than the "orthodox" are willing to concede to it. The door must be passed before the house can be entered, and if baptism be the door into the house or temple of God, the unbaptized are forever excluded. But immersion is not the door, and Christ says, "*I am the door of the sheep*;" John x. 7. Those who enter the church or house of the Lord, must enter through this door. But how do we enter Christ? Let Paul answer: "For as many of you as have been *baptized* INTO Christ, have put on Christ;" Gal. iii. 27.

2. "*Baptism is the sign of remission,*" etc.

This is another assumption. Baptism is not a *sign* of any thing. The Scriptures do not so speak of it as such; and in the absence of all proof we can have no faith in such a position. A *sign*, in the scriptural use of the term, is a token or mark which *remains visible*. The rainbow is a sign in this sense. For though it is not always visible, yet it appears and reappears sufficiently often to entitle it to the appellation of a *perpetually recurring sign*. "And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for *perpetual generations*. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth that *the bow* shall be *seen* in the cloud. And the bow shall be in the cloud; and I will *look upon it*," etc.; Gen. ix. 12-16. This was a sign or token that could be "seen," "looked upon." Circumcision is a *sign*. Paul says, Abraham "received the *sign* of circumcision," etc.; Rom. iv. 11. Circumcision was a sign which could be verified: It was a visible mark or token in the flesh. Baptism is not a sign in this sense. Its administration leaves no visible mark or token attesting any thing. One hour after an immersion, supposing all the eye-witnesses to be dead, where would be the proof of the transaction? Where would be the sign? An *invisible* sign is no sign at all. Not so with circumcision. This is a standing or perpetual sign, which can be verified at any time; hence the Apostle very properly calls it a *sign*.

3. "*Baptism is a sign and seal.*"

It is also claimed for baptism that it is a *seal*. This, like the two previous positions, lacks divine authority. Baptism is not a seal. Circumcision was a *seal* to Abraham, but to no one else. Rom. iv. 11. It was a "seal of the righteousness which he had before he was circumcised." Christians are sealed by the Holy Spirit. 2 Cor. i. 22; Eph. i. 13. Christ was sealed with the Holy Spirit *after* his baptism. John vi. 27.

May we not safely affirm that baptism is neither a *door*, *sign* nor *seal*? In the absence of all proof, we are forced to this conclusion. For what purpose, then, are we immersed? What is the design, the object, of Christian immersion? I answer,

1. That baptism, *per se*, is for nothing.

Baptism, without faith and repentance in the subject, is nowhere commanded, and consequently is for no purpose under heaven. Baptism in the gospel scheme never stands alone. The doctrine of "baptismal regeneration," is regeneration by the act of baptism alone, without faith or repentance in the subject. No denomination, known to me, practices this except the Romanists and Protestant Pedobaptists. But I observe,

2. That baptism, preceded by faith, a change of heart and repentance, is for salvation.

And in the outset, I desire to call particular attention to the fact *that remission of sins*, under every dispensation, has always been connected with a *positive divine institution*. If there be any exceptions to this law, they are few and far between. No one, I presume, will deny the position that the *sin offerings* under the law were positive divine institutions; and that through these the Israelites received remission by faith in a Messiah to come. But if this be called in question, the proof is at hand. With this view of the subject, the Jewish people could very clearly understand why *remission of sins* was connected with a *positive divine law* in the preaching of John the Baptist; because they knew that such had been the case from the beginning. We are now prepared to examine the proof-texts on this subject. And let the reader remember our proposition, that baptism, preceded by faith, a change of heart and repentance, is for *salvation*.

First Proof: "John did baptize in the wilderness, and preach the baptism of repentance *for the remission of sins*;" Mark i. 4. The baptism of John was for the remission of sins. He did not immerse men because their sins were for-

given ; but in order that they might be. See Luke iii. 3. John the Baptist called upon men to believe in the coming Messiah, to repent and be baptized for the remission of all past sins. John's disciples received remission through a *positive divine institution*. It is just as reasonable to suppose that the Jews received remission *before* they offered their sin offerings, as it is that John's disciples did before they were baptized.

Second Proof: "He that believeth, and is baptized, shall be saved ; but he that believeth not shall be damned ;" Mark xvi. 16. This is a part of the great commission given to the Apostles after Christ arose from the dead. Its language is plain, and addresses itself to the understanding of all. Salvation is here as clearly predicated upon faith and baptism, as that two and two make four. By whose authority shall we read the commission, "*He that believeth shall be saved?*" Would not this be handling the word of God deceitfully? Should we not offer an insult to the great Law-giver? It is undeniable that, in the commission, faith and baptism are made essential to salvation from sin. Faith, the principle of action, brings men to baptism—a *positive institution*—where they find salvation from sin through the blood of Christ.

Third Proof: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit," etc. ; Acts ii. 38.

Did Peter preach the doctrine of the commission? Perhaps none are so reckless as to deny that he both understood and preached it. We have seen how the commission reads ; now let us examine Peter's version of it. Three thousand penitent believers ask, "Men and brethren what shall we do?" Life and death, heaven and hell, salvation and damnation hang upon Peter's answer. A mistake would have been fatal. They ask an explicit question, and demand an explicit, unequivocal, unfigurative answer. This is neither the time nor the place for evasion. They ask in

anguish what they must do. Peter says, "Repent * * every one of you, *in the name* of Jesus Christ, for the remission of sins," etc. They were to repent in the name, or by the *authority* of Jesus Christ. Will any deny that they were commanded to *repent* IN ORDER TO the remission of sins? If we ask the question, For what purpose were they to repent? would not the answer be, *for the remission of sins*? This must be so. Well, they were commanded to do something else *for the same purpose*! "Repent and be *baptized*, every one of you, in the name (by the authority) of Jesus Christ, for the remission of sins." Repentance and baptism are here connected together by the copulative conjunction "and," and both were commanded for the *one* purpose—the *remission of sins*. If these persons were to be baptized because their sins had been forgiven, then they were to *repent* for the same reason! Can any one believe this? Must men repent *because* their sins are forgiven? Strange doctrine, this! Let us read the passage as our opponents claim to interpret it: "Repent and be baptized every one of you, in the name of Jesus Christ, *because your sins are remitted*, and you shall receive the gift of the Holy Spirit." That is, *if* you will repent and be baptized, *for the reason assigned*, you shall receive the gift of the Holy Spirit. That is, they shall receive the Holy Spirit *because* they repent of a *good* thing—the remission of sins! Such an interpretation is absurd.

But *when* did these three thousand converts receive the remission of sins? At what *moment of time* were they pardoned? "It is God that justifies." God, for Christ's sake, pardons sin. The act of pardon takes place in heaven, in the mind of God himself. At what *moment* did he pardon the three thousand? Were they pardoned *when they believed*? Certainly not; for *after* this they ask with deep remorse what they must do. Were they pardoned *when* they asked what they must do? Certainly not; for *after* this Peter tells them to *repent*, and be baptized for this *very thing*—"the remission of sins." When, then, were they

pardoned? We are driven to the conclusion that if they were pardoned at all, the act of pardon passed at the very moment when they obeyed what Peter commanded. If they were pardoned before they obeyed, God must have pardoned them in violation of his own law, which is not at all admissible. Besides, if they were justified *before* obedience, why obey at all? We conclude, then, that the three thousand received the remission of their sins through the medium of a *positive divine institution*; and that consequently they were pardoned in the act of obedience to that divine law.

Again: The remission of sins and the reception of the Holy Spirit, are consequent on obedience to the same conditions. Did these persons receive the Holy Spirit *before* baptism? If so, there is no meaning in Peter's language. And if they did not receive the Holy Spirit *before* baptism, why suppose they were pardoned *before* it? The truth is, that the doctrine preached by Peter on the day of Pentecost, is the doctrine of the commission; and this very doctrine of remission is to be preached in all the world; "for the promise (of remission and the Holy Spirit) is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And he who preaches any other doctrine now, preaches another gospel.

Fourth Proof: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," etc.; Acts iii. 19.

In this proof text we find that remission is predicated on *repentance* and *conversion*. Now it will be admitted, I presume, that *faith* must in the order of time precede repentance, and, as a matter of course, conversion; for no one is converted before he believes and repents. A man, then, according to the testimony before us, must first believe, then repent, and then be converted in order to remission; for, said Peter, "Repent and be converted, that (in order that) your sins may be blotted out," etc. Now, I ask, did

Peter, in the case before us, submit the same conditions of pardon that he did on Pentecost? Or did he tell the five thousand that they could be saved upon conditions unlike those submitted on that memorable day? Were the five thousand baptized or not? No one, I suppose, will deny their baptism. *When*, then, were they baptized? Were they baptized *before* they repented? Your answer will be in the negative. Were they baptized *before* they were *converted*? Your answer will still be in the negative. *When*, then, were they baptized? Your answer must be, that in the Apostolic age, persons were baptized so soon as converted. Very well. This is just the point at which Peter places the "blotting out of their sins!" "Repent," says he, "and be converted, that your sins may be blotted out." Their sins were blotted out when they were converted, and that was at the time of their baptism. Conversion is a *process*, and baptism is the consummation of that process; and here, through the medium of a *positive divine institution*, their "sins were blotted out," and "times of refreshing came from the presence of the Lord."

Fifth Proof: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord;" Acts xxii. 16.

At what *point of time* did Saul receive remission of sin? Was he pardoned when Christ appeared to him on his way to Damascus? The answer must be, that he was not. Was he in a state of justification when Ananias went to him? The language of Ananias forbids such a conclusion. He directed Saul to arise, be baptized, and *wash away his sins*. Was he not pardoned, then, in this act of obedience? If he was not, pray *when did he receive remission*? Where is the proof that he was pardoned at all, if it was not when he was baptized? The only evidence on the subject, *shuts us up to this conclusion*. He was not pardoned when Ananias went to him; he was baptized to wash away his sins; he obeys and forthwith preaches Jesus. Let it be noted that this is Paul's own account of this transaction. Would he

have made this statement several years after his baptism, if he had not been satisfied that when he was baptized his sins were washed away? Ananias directed him to do a certain thing for a *specific purpose*; he submits and is pardoned. To suppose otherwise would be to impeach Ananias, and to force us to the conclusion that Paul was deceived. Paul received remission, then, in obedience to a *positive divine institution*.

Sixth Proof: "But God be thanked that (though) ye were the servants of sin, ye have *obeyed* from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness;" Rom. vi. 17-18.

The apostle, in this chapter, speaks of the baptism of the disciples at Rome, in the following style: "How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." He then states the following very important truth: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is free from sin."

The apostle clearly fixes the point of our deliverance from sin to our "burial with Christ by baptism into death." And in the passage first quoted, he affirms that we are "made free from sin," when we "obey from the heart that form of doctrine which was delivered us."

In harmony with the above, is Paul's language to the Colossians. At the 9th verse of 2nd chapter, he says: "And ye are complete in him"—Christ. He then adds: "In whom also (that is, in Christ) ye are circumcised with the circumcision made without hands, in putting off the body

of the sins of the flesh by the circumcision of the body of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. The circumcision of Christ is doubtless "the circumcision of the heart." This takes place before we are "buried with Christ in baptism." Our *hearts* are sprinkled from an evil conscience by the blood of Christ, and our bodies are washed with pure water. But we are not only buried with Christ in baptism, we are also raised with him in it, "through the faith of the operation of God." And hence, says the apostle, at the commencement of the 3rd chapter, "If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

I now turn your attention to the words of Paul to Titus: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing* of regeneration, and *renewing* of the Holy Spirit, which he shed on us abundantly, through Jesus Christ our Saviour;" Titus iii. 5-6. This is an important passage. Mark the language of Paul. He says we are not saved by "works of righteousness" previously done; but according to God's mercy, by the washing of regeneration, and the renewing of the Holy Spirit. Our salvation is all of mercy; but still we are saved by the "*washing* of regeneration." The *washing* of regeneration, in this passage, is certainly baptism. And let it be noted that baptism *is not* regeneration. It is a washing which belongs to the regenerating system, or kingdom of Christ. "Baptismal regeneration" is not taught here, for it is clearly affirmed to be the washing *of* regeneration.

The language of Paul is of the same import with that of Christ, when he said to Nicodemus: "Except a man be born of water and the Spirit, he can not enter into the kingdom of God;" John iii. v. The spirit of God *renews*; but baptism is the *medium* of pardon. We close this part of our discourse with one more quotation. Peter says: "The

like figure whereunto even baptism doth also now save us, * * * by the resurrection of Jesus Christ." Baptism, the antitype of Noah's salvation by water, saves us by the resurrection of Jesus Christ. It is not designed to put away the filth of the flesh, but for the answer of a good conscience towards God. And when, we ask, does a man acquire a good conscience? Is it not when he is pardoned? when all his sins are blotted out?

We conclude, then, that God, in his own wisdom, has seen fit to make this *positive institution* the medium of remission to all those who exercise a living faith in Christ, truly repent towards God, confess their faith in the Lord Jesus, and "are buried with him in baptism," "calling on the name of the Lord."

VI. SALVATION, OR EVIDENCES OF PARDON.

It may be well to recapitulate a little. We have seen, 1st, That a living faith in Christ, is an essential condition of salvation. 2nd, We have seen, also, that repentance towards God is equally necessary to the enjoyment of pardon. 3rd, We have also shown that an open and public confession of faith in Christ is an element of obedience to the gospel. 4th, We have shown that an invocation of the name of the Lord, in connection with obedience to his authority, is a condition of salvation. 5th, And we have shown, also, that God's uniform rule in pardoning sin is in obedience to *positive law*; and that, under the gospel, baptism is that law.

But now a new question arises—How am I to know that my sins are pardoned? How am I to *realize* this salvation, so as to *rejoice* in the remission of my sins? And we now propose to examine this matter, and to see if we can not render it so plain that he who runs may read.

There are several preliminary points to be examined before we can determine this question. The subject of remission has long been enveloped in a cloud. Men have professed the remission of their sins without being able to give any intelligent reason for their faith; while hundreds of

professing Christians have nothing more than “a *hope* that they are pardoned;” as if hope had any thing to do with the *past*!

It is from not understanding the subject of pardon, that so many have objected to “baptism for remission of sins.” Let us, then, examine this matter carefully.

1. *A change of heart* and remission are *not* the same.

It seems to us, judging from the language used, that many religionists have confounded the two. A change of heart is something wrought *in us* by the Spirit of God, operating through the truth and faith in that truth; but *remission* is something done *for us* in heaven!

2. *Conversion* and *remission* are not the same.

Conversion is a *turning to God*. Man is commanded to repent and *turn* to the Lord; but he is not commanded to repent and be *remitted*! Conversion takes place here on earth; but remission is the *gracious act of God*, which takes place in his own mind, in behalf of the sinner.

3. *Regeneration* and *pardon* are not the same.

This is so obvious, after what we have stated, that we presume it is not necessary to argue the matter any further. Let it then be distinctly noted that remission of sins is the act of God—an act which takes place in heaven—in behalf of the sinner. “It is God that justifies.” He, for Christ’s sake, pardons the obedient, penitent believer. The blood of Christ, and that only, is the *meritorious* cause of remission. “Without the shedding of blood, there is no remission.” “The blood of Jesus Christ cleanses from all sin.”

But how am I to know that my sins are pardoned? One replies, in the language of John, “We know that we have passed from death unto life, because we love the brethren.” But passing from death to life is not remission. John is not discussing the subject of forgiveness. The unborn infant lives before it is born; and the penitent believer is spiritually alive before he is pardoned. A change of heart involves spiritual life, and this takes place before remission.

Others reply by quoting the words of Paul: “The Spirit

itself beareth witness with our spirit that we are the children of God ;” Rom. viii. 16. And again: “He that believeth on the Son, hath the witness in himself.”

The reader will please observe that the subject before the minds of these writers was not remission ; and, therefore, such an application of these passages is not legitimate. The use sought to be made of them is, *to predicate remission on one’s feelings*. This seems to be the kind of evidence usually relied upon. “I feel happy ; therefore I am forgiven !” Now, when Paul says “the Spirit itself beareth witness with our spirits, that we are the children of God,” he is speaking to those who had been “buried with Christ in baptism ; and concerning whom he could say, “Because you are sons God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.” And when John speaks of loving the brethren, and of having the “witness in himself,” all this was matter of *self-consciousness*. He speaks of the exercises of the heart, of those things which take place within ; and which are never to be confounded with the remission of one’s sins in the act of obedience.

Whatever takes place in one’s own mind and heart, may be a matter of self-consciousness ; but that which takes place in the *mind* of God, as does the act of pardon, can never be determined by one’s feelings, be they good or bad, painful or joyous. He who builds his hopes of pardon on his feelings, builds on a sandy foundation. The religion of this class of professors, is like the tides. Sometimes they feel happy, and then they are assured that God has pardoned them. Anon, they feel sorrowful and dejected, and doubts of God’s forgiveness arise, and dark clouds overwhelm them. Their faith is gone ! The more rational and scriptural way, instead of predicating remission on their good feelings, would be to reverse the order, and predicate their joyous emotions on a *knowledge* of remission. *I believe I am pardoned, therefore I am happy*. Their rule is, “I am happy, *therefore* I am pardoned.” We conclude, then, that a man can not logically bring up his feelings as witnesses

to an event which takes place outside of him. We know that the opposite opinion is fondly cherished by hundreds of zealous professors ; but, nevertheless, it is fallacious.

What, then, is the evidence of pardon ? How is it to be enjoyed ? It is evident that our feelings can not determine this question. Indeed, it can not be determined by either of the five senses. We can not know that we are forgiven by hearing, seeing, tasting, smelling, nor feeling ! We have heard no audible voice speaking from heaven and pronouncing our pardon. We have seen no angel nor vision, announcing the joyous tidings. No rich odor is wafted from heaven, to bear us the intelligence ; and no gustatory sensation apprizes us of this wonderful act of God's clemency. How, then, can we *realize* this great salvation ? We answer—and let the answer never be forgotten—IT IS BY FAITH IN GOD'S WORD. There is no other way in which the fact can be known. And this is what the Apostle means when he says, " Therefore being justified by faith, we have *peace* with God through our Lord Jesus Christ ; by whom also we have access *into* this grace wherein we stand, and *rejoice* in hope of the glory of God." He does not mean that we are justified by faith only, as a condition of pardon ; but that we *realize* this justification, have "*peace* with God," and "*rejoice* in hope of his glory," by faith—yes, by *faith alone* ! For there is no other way in which remission can be enjoyed. And if the doctrine of " faith alone " were limited to this view of the subject, it would be correct and scriptural ; but when we are told that men are justified by " faith alone," as a condition of pardon, the statement is at variance with the whole word of God. Let it be observed here, that it is one thing to believe that Jesus is the Christ, the Son of the living God ; and quite another to believe that God, for Christ's sake, has pardoned all my sins. These propositions are not identical. A man may believe the former and not believe the latter. Indeed, he *must* believe the first, before he can believe the second. These two propositions are often confounded in the minds of thousands, and there-

fore we wish to bring out prominently the difference between them.

Faith in Jesus as the Messiah and Saviour of sinners, is the first step to be taken toward a man's salvation; and faith that God, for Christ's sake, has blotted out all my sins, is the consummation and realization of that salvation.

It is obvious, then, that a man may believe his sins are pardoned when they are not. He may claim it at a point upon which God has not suspended it. He may believe that Jesus is the Messiah, and conclude that he is pardoned. It is also evident, then, that the man who believes he is pardoned when he is not, believes an untruth; and, if he rejoice in it, he rejoices in an untruth. And as this is a matter over which God has entire control, we should be certain *when* and *where* we may scripturally look for remission. We are fully convinced that God's law of pardon is *uniform*. True, when Christ was on earth he often said to persons, "Be of good cheer, thy sins are forgiven thee." And he said to the thief on the cross, "This day shalt thou be with me in Paradise." But these are *exceptions* and not *the rule*. There is no Saviour here on earth now, to speak to us personally and tell us our sins are forgiven. *We must rely on the word of the Lord*. We must learn from that *when* and *where* to expect remission. God has fixed the *time* and *place*, and it is not in the power of all men to alter it. All the wild theories of religionists will not change the *plan* and *purpose* of God.

At what *point*, then, in man's obedience, has he suspended remission? Is it when a man believes in the Messiahship and divinity of Christ? Is it on his repentance? his confession of faith in Christ? or his obedience to the *positive divine law* of baptism? Our fifth argument was designed to settle this question; but we will now add, that we have no right to expect remission short of that point at which God has promised to bestow it. And this point is Christian immersion. Perhaps we shall be charged here, with limiting the Almighty, and circumscribing his mercy. Not at all.

We only wish to limit man where God has chosen to limit himself. But we shall doubtless be told, that our view of this question, will consign all the unimmersed to perdition. This by no means follows, as a necessary consequence. God has made *exceptions* to his uniform law of remission, and he can do so again whenever circumstances justify it. He does not require *impossibilities*. Where nothing is given, nothing will be required. We believe he will save infants without faith, repentance, confession, calling on the name of the Lord, or baptism; but who would thence conclude that he was authorized to preach this doctrine to adults? We believe he will save idiots without any compliance, on their part, with the terms of the gospel; but we do not preach the gospel to infants and idiots. We proclaim its unsearchable riches and its heaven appointed terms to men who have the ability to comply with them; and if they stubbornly refuse, they must take the consequences. The gospel is not a gum-elastic system, to be stretched to suit the whims and ignorant prejudices of men. In dealing with men, therefore, let us not take the place of the Judge of all, and sit in judgment on the probable doom of pious, but disobedient Pedobaptists; but let us deal faithfully with them, and leave them without excuse, and consequences to "the Judge of all the earth, who *will do right*."

Jehovah has submitted to rebel sinners the terms on which he will pardon them. He commands the infidel to believe "the testimony which he has given concerning his Son." He commands the believer in the Messiahship of Christ, to repent and turn to God. He commands the believing penitent to confess his faith in Christ, and then to "arise and be baptized, and wash away his sins, calling on the name of the Lord." And he who believes with all his heart that Jesus is the Christ, truly and heartily repents of all his sins, and with his mouth makes a profession of his faith in Christ, and obeys from the heart the holy ordinance of baptism, has the promise of a full remission of all his sins. And his enjoyment will now be in proportion to his

faith in the promises of God. He will reason thus: God, who cannot lie, has spoken. He has promised a full pardon to all who submit themselves to the terms of the gospel. He has invited me to come, and assured me that I should not be cast out. I have come, with all my guilt and fears oppressed. I have believed on his dearly beloved Son, and confided my whole soul to his care. I trust in him, and him alone, for salvation. I have repented of all my numerous sins; I have confessed my faith in Christ; and now I am "buried with him by baptism into death;" and now I claim the promise of remission—a full salvation from all my past offenses. I now claim the Holy Spirit as my comforter—that Spirit which God has promised "to all them that obey" him. Can any one doubt the pardon of such a character? Can he doubt it himself? If he do, it is for want of faith in God's word. For he has every assurance that man can have of the remission of his sins. Heaven and earth shall pass away, but God's word shall not fail. Standing on this firm foundation, he can rejoice with joy unspeakable and full of glory. And in the fullness of his heart, he can exclaim, "Not unto us, O Lord, not unto us; but unto thy name be all the glory!" He can now sing—

"Earth has a joy unknown in Heaven—
The new-born joy of sins forgiven!
Tears of such pure and deep delight,
O angels! never dimm'd your sight."

Now, like the Ethiopian eunuch, he can "go on his way rejoicing;" and, by a patient continuance in well doing, seek for glory, honor and immortality; and finally enjoy eternal life.

SERMON X.

THE SUPREMACY AND LORDSHIP OF CHRIST.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And you are complete in HIM WHO IS THE HEAD OF ALL PINCIPALITY AND POWER.—COL. ii. 8, 9, 10.

JESUS CHRIST is the Alpha and Omega of all the revelations of God. He, himself, is the *great revealer* of the Almighty Father of the universe. He is the central figure of the Bible. All the ancient types and prophecies pointed to his incarnate advent, life, miracles, death, resurrection, ascension, and glorious coronation in the heavens.

Our object in this discourse is not to discuss the pre-existence and divinity of Christ. We now assume, or take for granted, that “in the beginning was the WORD LOGOS, and the Word was with God, and the Word was God.” And accepting this declaration as the truth of God, we are prepared, upon the authority of apostles and prophets, to affirm that “*He is Lord of all.*”

The supremacy of Christ is a cardinal truth of the Scriptures, and is prominently and conspicuously set forth in the following particulars:

I. He is before all things, and “by him all things consist.”

“All things were made by him, and without him was not any thing made that was made.” He is “the image

of the invisible God, the first-born of every creature," or of all creation. "For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him and for him." He ranks above angels and archangels, and all created things.

"God," says Paul, "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

In this way Paul continues to argue that Jesus Christ is far above all created intelligences; that he is higher than the angels, having been made better than they, and obtained a more excellent name. God had never said to any angel, "Thou art my Son, this day have I begotten thee," nor "I will be to him a Father, and he shall be to me a Son." Paul rises still higher in his claims for Christ, and declares that God, when he brought his first begotten into the world, had commanded "all the angels of God to worship him." He advances still higher, and proves by the testimony of the royal prophet, King David, that he is God! "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; *but thou art the same, and thy years shall not fail.*"

II. Jesus Christ is the first born from the dead.

"And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth," &c. Rev. i. 5.

Christ is the first fruits of them that slept, says Paul to the Corinthians. And in his epistle to the Colossians he says: "And he is the head of the body, the church; who is the beginning, *the first born from the dead*; that in all things he might have the preëminence." Some persons, who are disposed to cavil rather than to reason, object to the proposition that *Christ is the first born from the dead*, on the ground that quite a number are said to have been raised to life before him, both in the Old and New Testaments; and that, therefore, it is impossible that Christ can be said with truth to be the *first born* from the dead. This, we are told, is a palpable contradiction. Elijah raised a child to life. 1 Kings xvii. 21-24. Elisha also did the same. 2 Kings iv. 20, 32-36. A dead man was resuscitated by the contact of Elisha's bones. 2 Kings xiii. 21. The Lord himself raised the daughter of Jairus, the widow's son at Nain, and Lazarus of Bethany. All these resurrections, if such they may properly be called, took place before that of Christ, and yet he is most emphatically "*the first born* from the dead."

Resurrections are of two kinds; the ordinary and the extraordinary. An ordinary resurrection is simply a restoration to the same life, *in kind*, previously possessed. It is the restoration of *animal* life. An extraordinary resurrection is not a restoration to animal life, but a resurrection to immortality and eternal life; and such was the resurrection of Christ. Those previously raised all died again. They were not raised to immortal life. *Christ dieth no more*. "Death hath no more dominion over him." He has "the power of an endless life." Of himself our Lord says: "I am he that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of *hades* and of death."

Christ is "the way, the truth, and the life." He is "the resurrection and the life." He is the "first fruits of them that slept," the first-born from the dead to die no more. Here again, therefore, we behold his preëminence.

From the testimonies already offered we discover the supremacy of Christ, and his preëminence in all things; and on this foundation we affirm his *lordship*.

III. The lordship of Jesus the Christ.

This is a theme well calculated to fill the Christian heart with joy and admiration. Jesus is their *elder* brother, the *first* or highest, and only begotten Son of God, the first born from among the dead, and the Prince of the kings of the earth! He is the divinely constituted MONARCH of the universe! Bone of our bone and flesh of our flesh, in his glorified and immortal body, he has ascended to the highest heavens, and sits enthroned as King of kings and Lord of lords." In his incarnation it was God on earth; in his exaltation it is humanity on the throne of the universe!

After he arose from the dead, he appeared to his apostles, and asserted his high claims to preëminence and lordship in the following words: "*All power is given unto me in heaven and in earth.*" Matthew xxviii: 18. He does not merely claim power, but "*ALL power;*" not all power in heaven only, nor in earth only; but "*ALL POWER in heaven and in earth!*" He does not *divide* his supreme authority with any one. He is alone, and without qualification, possessed of all power; and this power has been given him by his Father, the Lord God Most High, whose claims to rule the nations the Scriptures everywhere attest.

God "raised him from the dead, and set him at his own right hand in the heavenly places, *far above all principality, and power, and might, and dominion, and every name that is named, not only in this WORLD, but also in that which is to come*; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body the fullness of him that filleth all in all." Eph. i. 20-23. The word "*things*," in the above passage, is not in the original, but was supplied by the translators as necessary to make sense. But why supply *things*? *Persons*, and not

things, are referred to; and, with this supplement, the passage rises in significance and force: "And hath put all *persons* under his feet, and gave him to be *the* HEAD OVER ALL PERSONS TO THE CHURCH, which (church) is his body, and he (Christ) is *the* FULLNESS OF HIM *that filleth* ALL IN ALL."

What a sublime conception does the apostle here present! God fills all in all, and Jesus Christ is his FULLNESS, or the fullness of HIM who fills all in all.

How superlatively august does Christ appear in the light of the divine testimony! Christ sits at the right hand of Him who is the source of all power, far above; not only *above*, but FAR *above* ALL *principality*, ALL *power*, ALL *might*, ALL *dominion*, and EVERY name that is named, not only in this world, but also in that which is to come! How the apostle piles up the words pregnant with living thoughts, in describing the supreme lordship with which Christ Jesus is invested! He admits of no rivalry, either in the church or the universe! And for man or angel to deny his claims is treason, high treason, damnable treason, against the God of heaven! Christ, as the Son of God, and glorified Son of Man, holds the reins of government. The kings and emperors of the world reign by his permission; and if their thrones, kingdoms and empires do not yet fall to pieces and crumble into ruins, it is because of his long-suffering and forbearance, or "the times of the gentiles have not been filled."

Indeed, as the Wisdom or Logos of God, he asserts: "Counsel is mine, and sound wisdom; I am understanding; I have strength. BY ME KINGS REIGN, and *princes decree justice*. BY ME PRINCES RULE, AND NOBLES, *even* ALL THE JUDGES OF THE EARTH." Prov. viii. 14-16.

Jesus Christ "is the image of the invisible God, the first born of every creature. For by him were all things created that are in heaven and that are in the earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who (he) is the be-

ginning, the first born from the dead; that in all things he might have the preëminence. For it pleased the Father that in him should all fullness dwell." Col. i. 15-19. He that created all things has the right to govern them; and as Christ created the thrones, principalities, dominions and powers in heaven, he sits enthroned in light, majesty and power far above them. This being true of heavenly things, with how much more truth, if possible, may it be affirmed of things earthly! All were made *by* and *for him*; he is above them all, and by him they *consist*. When he wills it the heavens will tremble, and earthly kingdoms pass away.

As previously stated, "the angels of God worship him." Angels and archangels, and all the heavenly hosts, bow before him. *Man alone refuses to bow and acknowledge the supremacy and lordship of God's anointed Son.*

Let us read the following sublime and eloquent utterances of the apostle Paul: "Wherefore God also hath highly exalted him, and given him a *name* which is *above every name*; that at the name of JESUS *every knee* should bow, of *persons* in heaven, and *persons* in earth, and *persons* under the earth; and that *every tongue* should CONFESS that *Jesus Christ is LORD, to the glory of God the Father.*" Phil. ii. 9-11.

This is the great CONFESSIO which the whole universe will yet have to make; all in heaven, on earth, and under the earth; all kings, emperors, presidents, and rulers of every class and character; all, without exception, will have to make this grand confession, freely, if they will; forcibly if they must.

The *demons* recognized him as the Son of God when he was on earth, and every foul spirit in the universe will yet confess his lordship. But while this confession will be to "the glory of God the Father," *it will not be to their salvation.*

Jesus is the great Law-giver, who is able to save or to destroy. He has the keys of heaven, earth, and hell; and

this vast universe will yet acknowledge that HE IS LORD, to the glory of God the Father.

IV. Jesus the Christ is now the Lord of lords, and the King of kings.

I desire to make this proposition emphatic. *He is now King.* He now reigns, and will continue to reign until all enemies are put under his feet. This is the emphatic utterance of divine inspiration.

This truth, in my judgment, follows from the scriptural testimony already submitted, but, for the sake of some who may read this discourse, and whose minds may have become unsettled in regard to this matter, I will offer additional proof.

Melchisedec was a type of Christ; a type of him as *priest* and as *king*. Melchisedec was king and priest *at the same time*. He was a *royal priest*. He was a "priest of the most high God;" "first being by interpretation *king of righteousness*, and after that also *king of Salem*, which is, *king of peace*." Such is the type, of which Christ is the full ante-type. He is both Priest and King. While on earth he was neither; but after he arose from the dead and ascended to the right hand of his Father, he was crowned a *Royal Priest* "after the order of Melchisedec."

Our blessed Lord unites in himself the offices of Priest and King. If he is now our great High Priest, he is also our Lord and King. If this be not so, he fails to fill up the measure of the type as presented to us in Melchisedec. But "the Scripture cannot be broken." He is "exalted a Prince and Saviour." "He is the King of glory." The fiat of the Almighty has gone forth—"Let all the angels of God worship him."

He will remain a Priest while there is one sinner on earth to be saved, and he will *reign as King* "until he shall have put down all rule, and all authority and power. *For he must reign* till he hath put all enemies under his feet. The last enemy that is to be destroyed is death." "Then cometh the end, when he shall deliver up the kingdom to

God and the Father.” If there be a “*kingdom of heaven*” now on the earth, then Christ is the King. It is no valid argument against this view of the subject, to affirm that the *reign of Christ* will begin at his second advent, when he shall come to judge the world. I am fully persuaded that this subject of the *kingdom* is not properly understood. The term *kingdom* is evidently often used as equivalent to a *particular* administration* of divine things. God’s kingdom is universal, and his dominion as boundless as the universe; and yet it may be true that there are as many *kingdoms* or *administrations* as there are worlds inhabited or peopled with intellectual beings. And so there may be various *kingdoms* or *administrations* with reference to the *same world*, but adapted to its different periods or ages. God has always had a kingdom in, and ruled over, this world; but there have been several *administrations* of the kingdom. We may designate them as—

1. *The Adamic administration.*
2. *The Patriarchal administration.*
3. *The Mosaic administration.*
4. *The Baptism of John; or, the Transitional administration.*
5. *The Gospel economy; or, Administration of the Spirit.*
6. *The Judgment day; or, Administration of Christ as the Judge of the living and the dead.*
7. *The Eternal age, when the kingdom shall be delivered up to the Father, and God be all in all.*

God has repeatedly changed his administration of affairs with reference to this world, and it is his prerogative to do so in the future, as often as the good of his creatures or his own glory may demand it; but he never ceases to be King. And so we understand that Christ is now King, reigning over men and angels, having all power in heaven and in earth; and that it is his prerogative, if he deems it proper, to change the *administration* of this world’s affairs; come down from heaven in person; raise the righteous dead,

and translate the living saints; put down all rule and all authority; inaugurate an age of peace, and cause the long expected Millennial Sabbath to dawn upon the world! But whether he will do this or not is not the subject of this discourse; and my only object in referring to this point, is to show that there is nothing in it incompatible with the literal reign of Christ on earth for a thousand years.

Jesus Christ is King. When on earth the elements of nature, human diseases, demoniac spirits, Satan, and even death itself, were all subject to him; and now that he has arisen from the dead, and has been invested with all power in heaven and in earth, he sits enthroned in heaven the glorious MONARCH of a boundless empire!

He is represented in Rev. vi. as a mighty chief riding on a "white horse," the symbol of peace and purity, "having a bow, and a crown was given unto him, and he went forth conquering, and in order that he might conquer."

And in the 19th chapter of Revelations, 11th verse, he is again introduced by the apostle in these words: "And I saw heaven opened, and behold a white horse, and he that sitteth upon him is called *Faithful* and *True*, and in righteousness he doth judge and make war." He is thus symbolically described: "His eyes were as a flame of fire, and on his head were many diadems, having names written, and a name written that no man knoweth but he himself, and clothed with a vesture dipped in blood, and his name is called *the Word of God*. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure, and out of his mouth goeth a sharp sword, that with it he may *smite the nations*; and he shall rule them with a rod of iron; and he himself treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his vesture and on his thigh a name written, *KING of kings, and LORD of lords*." ALFORD'S REVISION.

The apostle John announces his Revelations as "from Jesus Christ, the faithful witness, the first begotten of the dead, and *the Ruler of the kings of the earth*."

Jesus proclaims himself thus: "I am Alpha and the Omega, saith the Lord God, which is, and which was, and which is to come, the Almighty."

Jesus announces himself as "The first and the last, and the LIVING ONE; and I was dead, and, behold, I am alive forevermore; and have the keys of death and of hades."

Such, then, is the supremacy and lordship of Christ. And, dear reader, it is his prerogative to command, and it is your duty to obey.

He has all power in heaven and in earth, and bids all nations look unto him that they may live. "Come unto me all you that labor and are heavy laden; take my yoke upon you, and learn of me." "I am meek and lowly of heart." "My yoke is easy, and my burden is light." Dear sinner, this is the way to "find rest unto your souls." "Kiss the son lest he be angry, and you perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him."

SERMON XI.

ALL FOR CHRIST.

But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. PHIL. iii. 7-9.

THE APOSTLE PAUL is an illustrious example of self-denial, and self-sacrifice, for the cause of Christ. Brought up at the feet of Gamaliel, and having graduated in the law of Moses; "an Hebrew of the Hebrews; as touching the law, a Pharisee," and "touching the righteousness which is of the law, blameless," he occupied a very honorable position among his countrymen. He was learned, eloquent and influential. But when it pleased God to call him by his grace, he did not confer with flesh and blood, but immediately changed his course, reversed his steps, and began to preach that gospel he had labored to destroy. From being a relentless persecutor, he at once becomes a most devoted and zealous disciple of Christ; and boldly resolves to renounce all for Christ, and to brave all the malice of his countrymen, the persecution of his enemies, and even death itself for "the excellency of the knowledge of Christ Jesus the Lord."

In presenting this subject, I desire to call attention to the following fundamental proposition: THE GOSPEL DEMANDS A FULL AND ENTIRE SURRENDER OF ALL FOR CHRIST.

This is our theme in this discourse, and to it I now direct your thoughts. Jesus taught, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Math. xvi. 24.

This text presents us with the three following points:

1. *Self-denial.*
2. *Cross-bearing.*
3. *Following Christ.*

As it regards *self-denial*, we have the following scriptures: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross and followeth after me is not worthy of me." Math. x. 37, 38.

In Luke xiv. 26, 27, we have the following: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

We are not to infer from this language that we are to really *hate* those who are connected with us by social and domestic ties, but that our love for Christ should *exceed* our love for our nearest and dearest relations, and even life itself. *We must not permit any consideration whatever to come between us and Christ.* Flesh and friends, wealth and honor, pleasure and profit, must all be denied.

The religion of Christ sanctifies, elevates and ennoble all the domestic relations; but when that religion is rejected by one part of a family, it not unfrequently becomes the *occasion* of alienation and even persecution. Hence our Lord says: "Think not that I am come to send peace on the earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Math. x. 34-36.

The hostility of the human heart to the religion of Christ

would produce the results indicated in the above passage. Infidels have charged these results to Christianity itself; but they are not due to this cause, except as the Christian religion may be the *occasion* of their development or manifestation; but they are due to the natural opposition of the human heart, intensified by prejudice to the religion of our Lord Jesus Christ—a religion of the strictest self-denial.

It is no unusual occurrence for fathers to oppose sons, or for mothers to oppose daughters, who desire to obey the gospel of Christ. Parents not only oppose their children, but husbands frequently oppose their wives, and interpose their authority to prevent them from the free exercise of their liberty in this regard. And even parents, who profess the religion of Christ, so far disregard the teachings of Jesus and his apostles, as to seek by an improper and illegitimate exercise of parental authority, to prevent their children from carrying out their convictions of Christian duty.

In all this we see the truth of our Lord's words verified, and his knowledge of the human heart demonstrated. The necessity of *self-denial* is very forcibly presented in several examples found in the New Testament. "A certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

The Saviour taught this man that he was not to expect any promotion or emolument in this world by following him. No wealth, honor nor fame was to be expected in his service. This great leader was poorer than the foxes, who have their holes, and the birds, who have their nests; for he had not where to lay his head.

"Another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, follow me, and let the dead bury their dead." Math. viii. 19-22. The sacred duty of burying one's own father, was

not to interfere with the higher obligation of following Christ. Let those who are dead in sin bury their own dead.

Jesus calls you to follow him, and this call demands at your hands every sacrifice and great self-denial. The threats of parents must often be disregarded; the commands of husbands unheeded, and the frowns of near relatives must not be suffered to move us in this great matter of confessing and obeying Christ. His authority overrides all human authority; he is the only Law-giver, having the absolute power and prerogative of life and death, being "able to save and to destroy."

Every difficulty in the way of our obedience to Christ, must be surmounted. We must not be moved from our purpose by the smiles of friends or the threats of enemies. Every obstacle must be overcome; every cross taken up; every idol cast aside; and a full and perfect surrender of the whole person, soul, body, and spirit, must be made to Christ.

Thousands who profess faith in Christ are only half converted, and many are only one-third converted. With some the *body* is only converted. These have made a nominal profession of religion, and have been baptized; and have a name to live while they are dead. They are *one-third* converted.

Others, again, are one-half or two-thirds converted. The *intellect* or mind, and the *body* have yielded in part, to some of the precepts of the gospel; the cold assent of the mind has been given to the beautiful theory of the gospel, and the body has formally yielded to its ordinances; but the heart, the moral nature, has not been reached by the power of divine truth, melting it into tenderness, producing deep contrition of soul, and "leading captive every thought to the obedience of Christ."

The young man that went to our Lord, and said, "Good Master, what good thing shall I do, that I may have eternal life?" was told to "keep the commandments." He asked, "Which?" And, on being informed, said, "All these

things have I kept from my youth up, what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me." Matt. xix. 16-22. Here was a test, and one, too, which brought out the fact, that this young man, with all his obedience to the law, his morality, and love for his neighbor, was still far from the kingdom of heaven. He lacked an essential element of true conversion; and, hence, "when the young man heard that saying, he went away sorrowful, for he had great possessions."

Here was a degree of self-denial he could not practice; a cross too heavy for him to carry; and therefore, instead of following Christ, he turned and went away sorrowful."

In the conversion of some, *covetousness* is the last stronghold to surrender. This young man "went away *sorrowful*." Why was he sorry? Why his sadness? He evidently desired to do right, but this *test* of his faith and loyalty was too much for his strength. He had great possessions, and to sell these and give to the poor, was a cross and a self-denial too great for him. He was not sorry that he had great possessions, but his sorrow arose from the fact that our Lord had subjected him to *such a test*; a test which at once revealed the true condition of his heart.

As I am illustrating this subject by *examples*, I will now direct your attention to quite an illustrious one: "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of (concerning) Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible." Heb. xi. 24-27. As the adopted son of Pharaoh's daughter, Moses was an heir to the throne of Egypt, then the most renowned

kingdom in the world, distinguished alike for its learning, wealth and splendor.

Moses was learned in all the wisdom of Egypt, and being connected with the royal family, occupied a position of the highest honor. He was surrounded by every luxury, and had ample means for the gratification of every wish. But with all these surroundings, and an inviting and magnificent prospect before him—the prospect of presiding over the mightiest kingdom on earth, and of receiving the homage of millions of subjects—“by faith, Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season—esteeming *the reproach of Christ* greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.”

Under the influence of a divine faith he turned away from the honors and treasures of Egypt, and linked his life and fortunes with God’s chosen people. Notice particularly that “*when he came to years*” he “*refused* to be called the son of Pharaoh’s daughter.” Perhaps this daughter of a king had, in the infancy of Moses, dedicated him to the gods, and with pompous ceremonies consecrated him to the Egyptian priesthood; but now he is of age, and can speak for himself. He has come to years of discretion, a period at which he can make his own *choice*; and now he *refuses* to be known as the child of a queen or the grandson of a king, and *chooses* rather to *suffer affliction* with the people of God. He prefers “*affliction*” with God’s people to all the riches, splendor and glory of Egypt! “*Affliction*” before a throne! *Affliction* before a kingdom! *Affliction* with the people of God in preference to all the royalty, luxury, splendor, magnificence, power and ease which an empire could bestow! The “pleasures of sin,” gilded over with royal splendor, had no charms to enchain him whose heart was the abode of a living faith in God! He placed “the treasures of Egypt” in one scale and “the reproach concerning Christ”

in the other, and accepted that *reproach* as *greater riches* than Egypt had to bestow! Moses denied himself, took up his cross, and followed the guiding hand of Jehovah. "He had respect unto the recompense of the reward." "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

Let us take the example of Paul in further illustration of this subject. When Christ appeared to him on his way to Damascus, and he was convinced that Jesus is the Christ, he exclaimed: "Lord, what wilt thou have me to do?" He was now as ready to *obey* as he had been ready to persecute the Lord Jesus. And when he obeyed the gospel, he straightway preached Christ. He did not confer with flesh and blood, but all that was gain to him he counted loss for Christ. And in the language of the text, he exclaims: "Yea, doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus, my Lord, FOR WHOM I HAVE SUFFERED THE LOSS OF ALL THINGS, *and do count them but dross that I may win Christ.*"

These are noble words and grand sentiments. They are the words of him who, on another occasion, said: "What mean ye, to weep and to break my heart? I am ready not only to suffer, but to die for the name of the Lord Jesus."

Paul had suffered the loss of all things for Christ, and estimated them as of no value! This is a beautiful commentary upon the words of Christ—"If any man will come after me, let him deny himself, take up his cross, and follow me."

Christians are called upon to take up the cross, and to practice the strictest self-denial. "For the grace of God, that bringeth salvation, hath appeared to all men, teaching us that, *denying ungodliness and worldly lusts*, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

These things speak, and exhort, and rebuke with all authority." Titus ii. 11-15.

All "*ungodliness*" and "*worldly lusts*" must be denied. This declaration of the apostle is very broad, and includes many things in which Christians are wont to indulge. "The lusts of the flesh, the lusts of the eyes, and the pride of life" are all included in this apostolic injunction. Wherein, may I not emphatically ask, do Christians of this day deny themselves? Are they not conformed to the world? Do they not follow all the vain fashions of the day? In a large majority of cases, what is the difference between men and women of the world and professing Christians?

It is an undeniable and lamentable fact that the lusts of the flesh, the lusts of the eyes, and the pride of life have triumphed in the church to a large extent, and that professing Christians are sadly conformed to this world. In what do they deny themselves? Do they deny themselves in dress? In drink? In pleasure? In the use of tobacco? Do not many professing disciples of Christ spend more money for whiskey than they do for the cause of the gospel? Does not many a Christian woman spend more in the purchase of a bonnet, a hat, or even a ring or a breastpin, than they give to the cause of Christ in a year, all told? And thousands of Christian men spend more of the Lord's money in the filthy practice of chewing or smoking tobacco than they contribute to the Lord's cause in a whole year. They spend twenty-five or thirty dollars for tobacco, and the same or a larger amount for whiskey, and give *five dollars* to support the gospel! And it is a fact that there are not a few disciples who spend sums as large as those we have named for whiskey and tobacco, *and give nothing at all* to spread abroad the gospel of the grace of God.

Appeal to them in behalf of the Lord's cause, and they plead "hard times" and poverty. But if a circus comes along, they have money enough to purchase tickets for the whole family!

They have no heart to feed the hungry or to clothe the

naked. The tears of the widow and the orphan are unwiped away. The naked limbs of the fatherless are not clothed. The ignorant poor are not educated.

These professing disciples of Christ, who have a name to live while they are dead, parade in the house of God, not to worship the most High in Spirit and in Truth, but to exhibit themselves to the gaze of the multitude, and excite the admiration or the envy of the foolish. Would that I could utter fitting words of rebuke to the hundreds and the thousands who expect, vainly expect, to go to heaven

“On flow’ry beds of ease.”

Have they suffered the loss of *anything*, to say nothing “*of all things*,” for Christ? Are they willing to make any sacrifice for Christ? Do they bear any cross? Do they follow Jesus?

There are glorious promises to those who deny themselves, take up the cross, and follow Jesus Christ, our glorious Chief. “Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have, therefore? And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

This is a *special* promise, made to the apostles of our Lord; but hear the following: “And *every one* that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundred fold, and shall inherit everlasting life.” Matth. xix. 28, 29.

Brethren, friends, and fellow-sinners, Jesus is the great Captain of our salvation. He is our glorious Leader! Let us follow him. Let us deny ourselves, take up our crosses, and walk in the footsteps of our Great Exemplar, the anointed Son of God. Under such a Leader, and such a glorious banner, we can well afford to *give up* ALL FOR CHRIST.

In Paul's address to the elders of Ephesus, he says: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me." But, doubting, timid, faint-hearted Christian, hear the words of this Christian hero: "*But none of these things move me, neither count I my life dear unto myself, so that I might finish my course (race) with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*" Acts xx. 22-24. We not only have the examples of Moses and of Paul, but we are surrounded by "a cloud of witnesses" whose examples should stimulate us to deeds of heroism and self-denial in the cause of Christ.

Jesus calls to us from the vale of poverty, from the garden of Gethsemane, and from the cross, to *follow* him! And the voice of our great and glorious Captain, "the great High Priest of our profession," may be heard, shouting to us from the skies—FOLLOW ME!

Ministers and brethren, sisters and saints, the times in which we live demand that we give up *all for Christ*; our bodies, our souls, and our spirits; our time, our talents, and our means; *all, ALL, ALL FOR CHRIST!!* "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing forever and ever." *Amen.*

SERMON XII.

THE UNEQUAL YOKE.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Cor. vi. 14-18.

THERE are various kinds of *yokes* spoken of in the Scriptures. The yoke is the symbol of authority and servitude; of authority on the part of him who imposes it, and of servitude on the part of him who wears it.

It would be interesting to examine the various applications of this symbol in the Scriptures, where it is used politically, spiritually, legally, and evangelically. The Jews were under a political yoke when in bondage in Egypt, and during their several captivities. Those who are under the bondage to sin, wear the yoke of Satan, and are led captive by him at his will. This is a satanic yoke, but sometimes characterized as moral or spiritual, to distinguish it from that which is secular or political.

The law of Moses is spoken of as a yoke of bondage. In Acts xv. 10, we read: "Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" And Paul exhorts

the Galatians to "stand fast, therefore, in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. v. 1. Here it is used in a legal sense. Christ uses it in its gospel or evangelical sense in the following passage: "Come unto me all that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Math. xi. 28–30.

This is *Christ's yoke*; the only yoke Christians should wear. It is not a tyrannical yoke, but sits gracefully and easily on the necks of the disciples of Christ.

In discussing this subject, I shall first define its true character. And,

I. We do not mean by an "unequal yoke," that Christians should not live in the same world with unbelievers; or that they should not live under the same civil government, or in the same State. Neither do we mean that they should not live in the same city, or in the same family. Christians are not required to leave the world, the State, the city, or the family, to rid themselves of the wicked; this is not what the Apostle means in our text. Believers and unbelievers are compelled to live in the same world, under the same government, in the same city, and in the same family. Parents and children are not required to separate and abandon each other because some are Christians and others are not. Neither are husbands and wives required to separate from each other, when one or the other becomes a convert to Christianity. Men may transact business together, without, in our judgment, infringing the Apostle's injunction.

Having premised this much, I now advance a step further, and inquire,

II. *What alliances are not allowable.*

Christians are "not of the world;" and while living in the world, it is undeniable that the great Christian Law-

giver has placed certain restrictions on their relations and alliances. In this discourse I shall confine my remarks mainly to two points: (1) *Should believers marry with unbelievers?* (2) *Should Christians unite with secret, oath-bound associations or societies?*

In answer to the first question, *Should Christians marry with unbelievers?* I would remark that there are many reasons why they should not. "How can two walk together except they be agreed?"—is an important question. The marriage relation is for life, and may not scripturally be dissolved except for one cause. The parties are pronounced *one*. They are yoked together for life, and, if "unequally yoked," must lead a life of misery, instead of happiness. When the gospel was first preached in pagan lands, it not unfrequently occurred that one or the other, the husband or the wife, obeyed the gospel, and the other did not. Indeed, this is frequently the case now, in all lands. But then the husband often had a plurality of wives, which presented a serious difficulty in the practice of the morality of the gospel. They were allowed to live in that state, as a choice of evils, till separated by death, or till the death of the husband had dissolved the unnatural and unchristian alliance; but in all such cases, the husband was not allowed to hold any office in the church. To do so, he must be "the husband of *one wife*," in contradistinction to having more than one.

But where the parties were properly united in marriage, one being a believer and the other an unbeliever, the apostle teaches: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace." 1 Cor. vii. 12-16. Let the reader examine this whole chapter, and he

will find many important instructions touching this whole subject.

It is far better for Christians to marry with Christians. This will greatly enhance their happiness in life. They can then walk hand in hand in the narrow way that leads to eternal life; they can mingle their sorrows and tears, their prayers and joys together. They can bow together with their children before the great Father of heaven and earth, and worship Him in spirit and in truth. They can train up their children in the way in which they should go, that when they get old they may not depart from it. They can bring up their children in the nurture and admonition of the Lord.

Before closing my remarks on this part of my subject, I will direct your attention to the following Scripture: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ONLY IN THE LORD." 1 Cor. vii. 39.

If this be the law in regard to widows, does it not hold good with reference to widowers? And is it not equally applicable to unmarried disciples? I can conceive of no reason why this divine rule should not apply alike to all Christians; and if this view be correct, *Christians should marry only in the Lord*. This is the rule; and each and every departure from it is at the *risk* of that happiness which legitimately belongs to the married state, and not unfrequently entails untold evils upon the offspring; who, instead of being pointed to Christ, and taught the Scriptures from childhood, are permitted to grow up like the "wild ass colt."

For Christians to marry sectarians is almost as bad as to marry with unbelievers, and sometimes even worse. If no other evil result follows, their children, like the Jews of old, grow up speaking a *mixed* "dialect," that of "Ashdod and Canaan," and sometimes the language of "Ashdod" only.

But I cannot dwell longer on this point. The thoughts

already suggested I leave to the reflections of the conscientious and candid reader.

The next question in order is: (2) Should Christians join any order, secret or open, of a worldly or anti-Christian character? Or, if belonging to any of them, on making a profession of Christianity, is it not their imperative duty to abandon them?

We will treat these questions briefly, and, we trust, conclusively. There are several words bearing on this subject, to which we would direct the reader's special attention. These are: *koinos*, *koinoneo*, *koinonia*, *koinonikos* and *koinonos*. They are all derived from *koinos*, which occurs about twelve times in the New Testament, and means common, belonging equally to several, or to a class. It is sometimes used in reference to things in general use, and then has the signification of common or profane, unholy, opposed to that which is holy or consecrated. From *koinos* we have *koinoo*, which primarily means to communicate, to share. Then *koinoneo*, distributing, joint partakers, to have in common, partake, share in, participate in, &c. Then follows *koinonia*—community, fellowship, society, participation, communion, communication, imparting of benefits, &c. Then *koinonikos*, inclined to society, social, ready to communicate or impart benefits, &c. And finally *koinonos*, a partaker, partner, companion, associate.

We will examine some of these separately.

1st. *Koinos*. This word is used in Acts ii. 44—"And all that believed were together, and had all things common." Acts iv. 32: "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things he possessed was his own; but they had all things in common." Titus i. 4: "To Titus, my own son, after the common faith," &c. Jude iii: "Beloved, when I gave all diligence to write unto you of the common salvation," &c. Here, we discover, it is used with reference to a community of goods, to a common faith, or that faith which was common to all believers, and to a com-

mon salvation—a salvation of which all the obedient were joint partakers.

2d. *Koinonos*. This word is used in the following passages: Romans xii. 13: "Distributing to the necessity of saints, given to hospitality." Romans xx. 27: "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Galatians iv. 6: "Let him that is taught in the word communicate unto him that teacheth in all things." Philemon iv. 15: "No church communicated with me as concerning giving and receiving, but you only." 1 Timothy v. 22: "Lay hands suddenly on no man, neither be partakers of other men's sins; keep thyself pure." Hebrews ii. 14: "Forasmuch, then, as the children are partakers of flesh and blood," &c. 1 Peter iv. 13: "But rejoice, inasmuch as ye are partakers of Christ's sufferings," &c. II John 11: "For he that biddeth him God-speed is a partaker of his evil deeds." From the use of this word, as here given, we discover that it implies a joint distribution as well as a joint participation. Christians are jointly, as well as individually, to distribute to the necessity of saints. The Gentiles were joint partakers with the Jews of their spiritual things. The children are joint partakers of flesh and blood; and Christians are joint partakers of Christ's sufferings, but they are not to be joint partakers of other men's sins, nor of their evil deeds.

3d. *Koinonia*. In Acts ii. 42, it refers to the constant joint contribution of the disciples, as also in the following passages, which see: Romans xx. 26; 2 Corinthians viii. 4, ix. 13; Hebrews xiii. 6. We have already defined this word, and the reader must have seen its importance, not only with reference to the weekly contribution, but also to the matter now in hand.

The Church of Christ is a body, a commonwealth, a community, and *koinonia* relates to the work and the obligations or duties of that community, as well as to the relationship which it sustains to God, to Christ, to the Holy Spirit, to

the gospel, &c. In the church there is a joint fellowship of God's Son; a joint communion of the body and blood of Christ; a joint communion or participation of the Spirit, and a joint participation of the sufferings of Christ. But these things do not apply to any institution except the church. And this brings us to the great question at issue. With reference to the world and the institutions of men, or their societies and fraternities, in which they have one *koinos*, or common interest, or one purse or treasury, the command is absolute and imperative for Christians to have no joint participation, communion or fellowship with them. And if we establish this position, the question whether Christians should belong to these societies or not, or, belonging to them, whether or not, on becoming Christians, they should not abandon them, is scripturally and forever settled.

Koinoneo, when used with reference to those things which are legitimate, lawful and right, is a joint fellowship, contribution, distribution and participation. And when used with reference to things interdicted, its meaning is the same. And now what does the apostle say? He says to Timothy: "Lay hands suddenly on no man, neither be partaker (*koinoneo*) of other men's sins." There evidently was a way in which Timothy might become a joint partaker of the sins of others, and hence the injunction. Again, the apostle John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is partaker—*koinoneo*—of his evil deeds."

Christians would do well to note this passage, for universal Free-Masonry is a Christless institution, and all the members of the fraternity are joint partakers of all that appertains to it. Every Christian belonging to it, or who joins it, bids it God-speed, and is a joint participator in

its evil deeds. From this conclusion there is absolutely no escape.

Now let us turn to our text, and see if we cannot find a prohibition as positive and unequivocal as "Thou shalt not steal," or "Thou shalt not kill," or any other command. The apostle thus writing to the Corinthians, and, through them, to all Christians in all subsequent ages: "Be ye not unequally yoked together with unbelievers." This is the command—a command which cannot be evaded nor set aside by any professing Christian. It is an allusion to that injunction in the law which says: "Thou shalt not plow with an ox and an ass together." The ox and ass, not being of the same nature, size, nor strength, could not be equally yoked together; and this is true of the believer and unbeliever. "For what fellowship (*metoche*—participation, consort, communion) hath righteousness with unrighteousness? and what communion (*koinonia*—community, fellowship, society, participation, imparting of benefits) hath light with darkness? and what concord (symphony, harmony, unison), hath Christ with Belial? Or what part hath he that believeth with an infidel?

The infidel or unbeliever is a son of Belial or Satan, and between him and Christ, and between the followers of Belial and those of Christ, there should be no concord. This is a musical term, and the original *symphonesis* expresses the harmonious agreement of all the notes and sounds.

In Masonry there is an oath-bound concord, or *symphonesis*, which is sinful in the sight of God, and clearly forbidden in his word. Christ is excluded from the institution, and in the hearing, and with the sanction of his professed followers, his name is ignored in all their prayers, and expunged from his own inspired word. See Webb's Monitor, pp. 98, 180, 181.

"And what agreement (connection) hath the temple of God with idols?" The temple of God is the church of the living God, and between it and pagan rites and ceremonies there should be no connection. But in speculative Free-

Masonry there is a connection made by all those Christians who belong to the order which is positively forbidden. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Is not the temple of God enough for Christians—the temple in which God dwells by his Holy Spirit? The Christian has no use for any other temple, and sins when he approaches any other shrine.

But now comes the command: "Wherefore, come out from among them and be separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and you shall be my sons and daughters, saith the Lord Almighty." Come out of what? Come out from unbelievers in all their *koinonia*—their communities, societies, lodges, orders, fraternities, or whatever else they may call them. Come out! The command is imperative. It is God that speaks! Be ye separate! Touch not the unclean thing, and I will receive you. Break off the yoke of bondage from your neck, and "stand fast in the liberty wherewith Christ hath made you free." Come out from their fellowship, their contribution, their communion and distribution. You belong to Christ, and must not serve any other master. You belong to Christ, and have no right to form any such co-partnerships.

Do you tell me that all this means only that believers must not marry with unbelievers? Where is the proof? There is none. The greater always includes the lesser, and the command which we have now considered embraces all alliances of this character. And if a Christian may "only marry in the Lord," by what right will he form an agreement with deistic and infidel institutions—institutions to which he is bound by ties even stronger than those which bind the husband and wife together? The language of Paul is not to be so construed, and to do so is to handle the word of God deceitfully. Some professing Christians, preachers, and even editors, tell us they have no busi-

ness with such questions as these; that their business is to preach the gospel to sinners. Indeed! Then their business is only with the first part of the commission, and to teach disciples all things whatsoever he has commanded them, is no part of their work! Their business is simply to mark the sheep and turn them loose for the wolves to devour! And this, by the way, appears to be the too common practice among us. There is a great rage for proselyting or making converts, and that, too, without proper regard to the qualifications of men.

When a man takes the oath of allegiance to one government, it is taken for granted that he abjures all allegiance to all other governments under heaven. But how is it in this case? A man believes on Christ and obeys him. He takes what we may not inaptly call an oath of allegiance to his government, while, at the same time, he owes allegiance to another government, universal and despotic in its character, and refuses to renounce that allegiance! Is this right? Is it consistent? Is it in harmony with the requirements of the gospel, or the demands of the King? We affirm it is neither, and challenge proof to the contrary. And if our brethren who profess to be such great sticklers for a "thus saith the Lord" can find no authority for adhering to the various secret fraternities of the day, to the great grief of their brethren and sisters, we shall expect them to be consistent, and abandon them forever. And if they do not this, we protest, in the name of Christ, against their course as not "becoming the gospel of Christ."

One thought more. We read of the elements of the world, and the word *stoikion* is used by the apostle Paul to designate the observances and burdensome rites common to Jewish and heathen worship, and the elementary or rudimental principles of the world and worldly institutions. Paul says: "Even so we, when we were children, were in bondage under the elements of the world, but when the fullness of time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were

under the law, that we might receive the adoption of sons." Galatians iv. 3-9.

When they were children in knowledge they were "in bondage under the elements of the world," and "did service to them which by nature are no gods." But now, after that you have known God, or rather are known of God, how turn you again to the weak and beggarly elements, whereunto you desire again to be in bondage? The "elements of the world" are "weak and beggarly," compared to the spirituality, power, purity, ennobling and glorious character and enlightened freedom of Christianity.

Now turn to Col. ii. 8-10: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments (*stoikion*, elements) of the world and not after Christ." The secret orders of this age are characterized by a false philosophy, vain self-conceit and deceit, the "traditions of men, after the elements of the world, and not after Christ." Christ is left out and an earthly Grand High Priest usurps his place and office, and sets aside his authority and the merits of his atoning blood!

And professing Christians bid the anti-Christian thing God-speed. This they do by joining, adhering, and openly or tacitly defending the institutions of men whose elements are of the world, the flesh and Satan, "and not after Christ." What excuse can they render now, or at the judgment-seat of Christ, for such conduct?

The reason given by the Apostle why Christians should not be guilty in the above premises is, "For in Him (Christ) dwelleth all the fullness of the Godhead bodily. And you are complete in Him, who is the head of all principality and power." Christians "complete in Christ," and yet go back to the weak and beggarly elements of the world? In shame we write it.

But hear Paul again: "Wherefore, if ye be dead with Christ from the rudiments (*stoikion*—elements) of the world, why, as though living in the world, are you subject to ordinances after the commandments and doctrines of men?"

The command is, "Touch not, taste not, handle not," which all are to perish with the using. And yet professing Christians touch, taste and handle with delight, but to the evident disgust and loathing of their brethren.

These things, as Paul says, may "have indeed a show of wisdom," but it is all "will-worship," upon which God looks down in anger, and for which there is no reward except in the fires of hell. Christians must be dead with Christ from all the rudiments of the world. Why, yes *why*, are they subject to the ordinances, commandments and doctrines of men? It must be because, instead of being dead, they are alive to them.

We have answered this great and important question, but cannot close without adding a few remarks touching the fearful responsibility of professing Christians in this matter. They have given their influence to these societies and institutions by uniting with them, contributing of their means for their support, and by defending them as not only harmless, but useful, praiseworthy, and even Christian. The "chariot wheels" of all secret orders would have dragged heavily, had not the members and ministers of religion given them countenance and respectability. Instead of their being a help to the church, the church has helped them, and elevated them in the esteem of the virtuous and good. And to-day, but for the support they have from the church, her ministers and editors, they would wither and die under the blighting influence of their own corruption. These secret orders look to the church for countenance, and to preachers, editors, and doctors of divinity for support and encouragement. And thus, to a very great extent, is the church responsible for all the mischief they are doing. She is nursing in her bosom and warming into life a viper, which, in the end, will sting her to death. These are severe, but truthful words.

Let the chains which bind them together be broken; let the connection be dissolved; let all the cords be snapped asunder, and the church be free of all such unholy alliances,

and prepare herself as a chaste bride, for her husband; that when he comes, it may in truth be said of her: "Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb has come, and his wife hath made herself ready."

SERMON XIII.

THE SCHOOL OF CHRIST.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—GAL. iii. 24.

DISCIPLES are pupils or scholars, and as such, necessarily belong to some school, and receive instruction from some teacher. In the A. V. of the Old Testament the term *scholar* occurs twice, and is equivalent to disciple. "And they cast lots, ward against ward, as well the small as the great, *the teacher as the scholar.*" 1 Chr. xxv. 8. "The Lord will cut off the man that doeth this, *the master and the scholar,*" &c. Mal. ii. 12. Here the term *master* is equivalent to *teacher*, and scholar equivalent to disciple. The term *school* occurs once only—Acts xix. 9—where Saul is said to have disputed daily in the *school* of one Tyrannus.

The term schoolmaster occurs twice in the New Testament—once in our text and again in the twenty-fifth verse. Again: We read of the *disciples of Moses, of the disciples of John the Baptist, and of the disciples of Christ.*

Here, then, are *three schools*—the *Mosaic*, or *primary school*; the *transitional*, or school of John the Baptizer, and the *school of Christ*. The Mosaic economy, with all its types, rites, ceremonies and symbols, was a *primary school*, suited to that age of the world, in which *pictures*, types and symbols were used for the purpose of imparting instruction. Hence I say that the Mosaic school sustained the same rela-

tion to the *gospel school* that the primary school does to the college or university.

The *school of John the Baptist* was *preparatory* or *transitional*, standing *midway* between the *primary school* and the *college of Christ*. All these schools were *divine*, and all culminated in Christ. The Mosaic economy might be characterised as the *legal* or *law school*. The A. V. makes Paul say: "The law was our schoolmaster to bring us unto Christ;" but this is not the idea conveyed in the original. *Paidagoogos* (pedagogue) signifies a *leader*—literally one who has charge of a child, takes it by the hand, and leads it to school or to the *teacher*. Hence a pedagogue was "a person, usually a slave or freedman, to whom the care of the boys of a family was committed, who trained them up and formed their manners, attended them at their play, *led them to and from the public school*, and when they were grown up, became their companions. They were noted for their imperiousness and severity."—Greenfield's Lex.

The great thought expressed by the apostle to the Gentiles is, that the *law*, as a leader or teacher, was subordinate to Christ, the great Teacher. All the law culminates in Christ. He is "the *end* of the law for righteousness." Christ "blotted out," says Paul, "the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, *nailing it to his cross*; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man, therefore, judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath; which are a *shadow* of things to come; but the body (the *substance*) is of Christ." Col. ii. 14-17. All on the *Mosaic side of the cross* is done away in Christ. Christians are not disciples of Moses, nor of John the Baptist. They do not belong to the primary school of the law, nor to the preparatory or transitional school of the harbinger of the Messiah. John was "the voice of one crying in the wilderness, prepare ye the way of the Lord; make his paths straight." John's

baptism, if I may use the figure, was the bridge that spanned the *hiatus* between the law school and the school of Christ. "He must increase," said John; and "I must decrease. My mission will end, but that of Christ will continue." The light of the Jewish school was *stella*; that of John the Baptist *stella* and *luna* light combined; while that of Christ is the full-orbed splendor of an unclouded sun, before whose light the moon and stars disappear! The law *leads to Christ*; and John says: "Behold, the Lamb of God, who taketh away the sin of the world."

In the discussion of this subject, I will direct attention—

1. *To Christ as the great Teacher.*

When our Lord was transfigured in the presence of Peter, James and John, "there appeared unto them Moses and Elijah talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, *This is my beloved Son, in whom I am well pleased*; HEAR YE HIM." Matth. xvii. 3-5.

When our Lord was baptized by John in the Jordan, his Father, in an audible voice, said: "*This is my beloved Son, in whom I am well pleased*;" and on this occasion, in the presence of Moses and Elijah, the two great representatives of the legal school, He again acknowledged him, and commands Peter, James and John, and, through them, all others, to *hear him*. Moses, the giver of the law, and Elijah, the restorer and defender of that law, are not to be the teachers in the school of Christ. As Moses was the president of the legal college, and all the prophets professors or teachers in that college, so Christ is now the *Rabboni*, the great Teacher in the gospel college, and apostles and prophets his inspired associates.

The law, as Paul says, was our pedagogue, who took us by the hand and led us to the great Teacher, *Christ*. But now that "the faith is come," and the school of Christ is

established, "we are no longer under a pedagogue." "For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." And, in this school, there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus.

In the gospel college, therefore, Christ is chief; he presides, and the professors or higher teachers are the apostles. These are all authoritative teachers in the school of Christ. There are other teachers in this school, but they are not inspired, authoritative teachers. Paul says to the Corinthians: "For though you have ten thousand *pedagogues* in Christ, yet not many fathers: for in Christ Jesus I have begotten you through the gospel." 1 Cor. iv. 15. All uninspired teachers sustain the relation of *pedagogues* to Christ. It is their business to *lead men to Christ*, the infallible teacher.

2. *The text-books in the school of Christ.*

The text-books in this school are the Holy Scriptures. The inspired originals are of supreme authority in all matters of dispute or doubt. They are received as the words of God, and not of man. The original Scriptures, as God spoke them, and as inspired men wrote them, are the sacred classics in the school of Christ. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

These Scriptures were able to make Timothy "wise unto salvation through faith in Christ Jesus;" and what was true of him is true of all others in like circumstances. "The gospel is the power of God unto salvation to every one that believeth." "So, then, faith cometh by hearing, and hearing by the word of God."

In the school of Christ the Holy Scriptures are the only rule of faith and practice. The "*things written*," in contradistinction to the *unwritten*, or human traditions, are the

rule of life. As the "things written in the books" will be the rule of judgment, they should be the standard of religion, morality and virtue in this world. "The dead, small and great, who stand before God, will be judged out of the things written in the books, according to their works." "The words which I have spoken, the same shall judge you at the last day," saith Christ.

3. *The classes in the school of Christ.*

The Apostle John "writes unto the little children," unto the "young men," and unto the "fathers," in Christ. In general terms, therefore, there are three *classes* in the school of Christ; *little children*, *young men*, and *fathers*. And, of course, this classification equally applies to the other sex, and that there are *young women* and *mothers* in the Christian Israel. As in our secular schools, so it is in the school of Christ; some learn rapidly, and make great proficiency in the study of divine truth; while others neglect the means of advancement, do not study the Scriptures, and when for the time being they should be teachers, they need to be taught the first principles of the oracles of God. They are indolent, and often truant, not attending the regular sessions of the school; but attending only occasionally, and even then, not performing any part of the exercises or duties obligatory upon them. They are spiritual *dunces*, religious *dwarfs*, mere *runts* in the school of Christ. They are *puny*, *sickly children*, and require constant nursing and physicing. Paul says to the Corinthians: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. iii. 1, 2.

And this is true of many disciples now; they cannot digest the *solid food* of the gospel, and never arrive at maturity, or become "strong in the Lord and the power of his might."

A great difficulty in the way of many is, to *unlearn* what

they have already learned. They have used the wrong text-books, and have not only learned many improper and erroneous things, but have also improperly learned some things that are true. In early life they attended school; some at Rome, some at Wertemburg, some at Geneva, some at Oxford, and others at various other schools where creeds, confessions of faith, and other human standards were the text-books, instead of attending the school at Jerusalem, over which the apostolic college presided, with Christ at their head; and the consequence is, they have much to *unlearn* as well as to *learn*. It is better to be brought up at the feet of *Jesus* than at the feet of Gamaliel, Luther, Calvin, Knox, Wesley, Fox, or any other uninspired human teacher.

Non-attendance and *inattention* at school are also fruitful causes of a want of proficiency in the school of Christ. Many disciples "neglect the assembling of themselves together," and hence their *leanness*. Disciples who are not regular attendants on the worship of God cannot be expected "to grow in grace, and advance in the knowledge of Christ Jesus the Lord."

The want of *attention* to the reading of the Scriptures and the teaching and preaching of the word, is another reason why disciples do not advance more rapidly to maturity, and "grow up into Christ, the living head" and Teacher. In the school of Christ every disciple should be a *learner* or *teacher*. Those who are not competent to teach others should be instructors of others.

The church is a Lord's day school and a Bible class, and every scholar, male and female, should take part in its exercises. This school is no place for idlers or drones. The *discipline* of this school must be maintained. This is very important to its prosperity, and where it is lacking, the results will tell sadly upon the proficiency of the pupils.

I have said the church is a *Lord's day school*; but it is not this only; it is an *every-day school* as well. In the school

of Christ there are rules regulating the individual, the family, and all the domestic, social and civil relations.

4. *The test of scholarship.*

Jesus commissioned his apostles to go and *disciple* the nations. His words are: "All power is given unto me in heaven and in earth. Go ye, therefore, and disciple (*matheusate*) all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching (*didaskontes*) them to observe all things whatsoever I have commanded you," &c. Matth. xxviii. 19, 20. They were to make disciples or scholars by preaching the gospel and baptizing those that believed.

The words of Christ, as recorded by Luke, are these: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, *he cannot be my disciple*. And whosoever doth not bear his cross, and come after me, *cannot be my disciple*." Luke xiv. 26, 27, 33. "So likewise, whosoever he be of you that forsaketh not all that he hath, *he cannot be my disciple*." Jesus said to some Jews who "believed on him: If ye *continue* in my word, then are ye *my disciples* indeed." John viii. 31. Again: Christ said to some who were already his disciples: "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 35. Once more: "Herein is my Father glorified that ye bear much fruit; *so shall ye be my disciples*." John xv. 8.

From these Scriptures, it appears that much self-denial is necessary in order to be a scholar in the school of Christ. Father, mother, wife, children, brethren, sisters, yea, and one's own life, must be held in *less esteem* than Christ, or we cannot be his disciple. And whosoever does not bear his cross cannot be his disciple. We are required to "*for-sake all*," or we "*cannot be*" his "*disciple*." And after we have believed the gospel, and entered the school of Christ, it is necessary for us to continue in *his word*," if we would be his "*disciples indeed*."

But the test of our discipleship culminates in the following declarations of our Lord : "By this shall *all men* know that ye are my disciples, if you *have love one to another* ;" and by bearing "*much fruit*, so shall ye be my disciples."

5. *The final examination of pupils and the graduating class.*

There is to be a final, thorough, and impartial examination of the disciples of this school; and it will then be seen what proficiency they have made in the sublime things taught by Christ and his apostles.

It will then be seen whether they have cultivated the various gifts and talents with which they have been intrusted.

They will have to give account of their stewardship; of all the deeds done in the body, and of every idle word they have spoken. "The dead, small and great, will stand before God," and each and every one "will be judged out of the things written in the books, according to their works." All who have been disciples will not graduate, or pass with honor this final examination: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

"Strive," said Christ, "to enter in at the strait gate, for many, I say unto you, shall seek to enter, and shall not be able." There is danger of falling short of the prize. In the Grecian and Roman schools those who contended for the prize subjected themselves to strict discipline and training. They exerted every power to secure the wreath of honor. Whether in the school of boxing, wrestling or running the foot race, every power was put forth to gain the victory. Every weight was laid aside, and with outstretched neck and uplifted hand, they pressed forward and onward for the prize set before them.

Paul alludes to the *foot race* of which I have just spoken, when he says: "But *I press on*, if so be that I may lay hold on that for which also I was laid hold on by Christ." "Forgetting the things which are behind, and *stretching forth unto the things which are before*, *I press toward the mark for the prize*

of the heavenly calling of God in Christ Jesus." Alford's Revis. Phil. iii. 12, 13, 14. None but the victors are crowned. And if we would gain the prize of eternal life, and have an immortal crown placed upon our heads, we must "add to our faith virtue, and to virtue knowledge, and to knowledge self-control, and to self-control patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. For these things, being in you, and multiplying, render you not idle nor yet unfruitful towards the *perfect knowledge* of our Lord Jesus Christ. For he that lacketh these things is blind, short-sighted, having forgotten the purification of his former sins. Wherefore the rather, brethren, give diligence to make your calling and election secure: for doing these things, ye shall never fall: for so your entrance shall be richly ministered unto you into the eternal kingdom of our Lord and Saviour Jesus Christ." Alford's R. II Peter i. 5-11.

And thus *graduating* in the school of Christ, you will pass your final examination with honor, and receive from the hands of your Teacher and Judge the wreath of immortality, and a *diploma* which will entitle you to "sit down with Abraham, Isaac and Jacob," and all the prophets, saints and martyrs of all ages, "in the kingdom of God!"

SERMON XIV.

HUMANISMS IN THE WORSHIP OF GOD.

"God is a Spirit; and they that worship Him must worship him in spirit and in truth."—JOHN iv. 24.

"But in vain they do worship me, teaching for doctrines the commandments of men."—MATT. xv. 9.

THE worship of God is a most important theme; indeed, I know of nothing in all man's relations to God, more important than this. To know God, and to worship Him aright, is the sum of human happiness. Let us, then, examine this subject, carefully and prayerfully, in the light of the Holy Scriptures, and learn what it is, and how to worship Jehovah acceptably.

1. It is proper in the beginning to define the term *worship*. Its lowest signification is simply *honor* or *respect*, and hence it is used as a title of honor, and is used in addressing magistrates and other officers. We use it of religious reverence and homage; adoration to God, or to a being, or idol, viewed as God. *Divine worship consists in adoring and reverencing God, and in giving expression to that adoration and reverence in such ACTS as He has prescribed.*

A primary or fundamental consideration in this worship is, that the *heart* must be engaged in it. The heart must be filled with love to God, and be under the influence of humility and profound reverence.

2. In discussing this subject, I WILL FIRST CONSIDER THE PRIMITIVE WORSHIP OF THE HUMAN RACE.

The erection of altars, the offering of sacrifices, and calling upon the name of the Lord, seem to have constituted the worship of the patriarchal age.

That sacrifice was divinely appointed, there can, I think, be no doubt. The thought of shedding *blood* as an atonement for sin, must have been a matter of *revelation* to our first parents. It did not *originate* in the human mind. And I think we may safely conclude that, the offering of sacrifices was the first act of worship divinely appointed after the fall of man. The records of that age are very brief, but it would seem plausible that God, in connection with the promise that "the seed of the woman should bruise the serpent's head," did, in some way, associate the offerings then enjoined with the realization of that grand and glorious event. And here, at the very beginning, we find *faith in God* an indispensable prerequisite to acceptable worship. "Abel was a keeper of sheep, but Cain was a tiller of the ground." Cain brought of the fruit of the ground an offering to the Lord. Abel brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering. But unto Cain and his offering he had not respect.

Why did God accept the offering of Abel and reject that of Cain? Paul gives the true answer: "By *faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb. xi. 4.

Abel's faith in God's *command* and *promise*, led him to offer a *bloody* sacrifice; which, for the want of faith, Cain neglected or refused to do. Cain's was "*will-worship*," and unauthorized. Abel's was divinely appointed, and performed in faith. Cain was "very wroth" because God had no respect to his offering, and "his countenance fell." The Lord said unto him, "Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the

door;" or a *sin offering lieth at the door*. Under the influence of faith in God's word, he could have procured a proper *sin offering*, which was the very thing he needed; but, not satisfied with rejecting the worship of God, and substituting something of his own, he adds the sin of *fratricide* to the sin of rebellion, and dyes his hands with the blood of an only brother.

Enoch, under the influence of the same faith which actuated Abel, walked with God three hundred years, and was translated, without tasting death, as a reward for his fidelity; for "before his translation he had this testimony, that he *pleased God*."

After the flood had subsided, "Noah built an altar, and took of every clean beast, and of every clean fowl; and offered burnt offerings on the altar. And the Lord smelled a sweet savor," &c. Thus God accepted of his worship, because it was the offspring of faith and gratitude, and in obedience to divine authority. These ancient worthies not only built altars, and offered sin offerings thereon; but in connection therewith they *invoked* the name of the Lord. Gen. xxi. 33.

To obey God under the influence of a true faith, is the highest act of worship any one can perform. When Abraham was on his way to offer up his son Isaac, he said to his servants "Abide here, and I and the lad will go yonder and *worship*."

One act of worship, worthy of being noted at this point, is that of bowing the head, kneeling, and bowing down to the earth. Gen. xxiv. 26, 48, 52. This is an *act of worship due to God only*, and when offered to men or angels becomes *idolatry*. Acts x. 25, Rev. xxii. 8, 9.

Before leaving this part of my subject, there is one item of ancient worship to which I will direct attention, viz: *The giving of one tenth of everything to the Lord*.

We find this element of divine worship in the law of Moses, but it is not of, nor peculiar to, that law. It antedates it by hundreds of years. Indeed, its origin, like that

of sacrifice, takes us back to the beginning. Long before the law, we find this elemental principle recognized by Jacob. Gen. xxviii. 18-22.

And before this, almost four hundred years before the giving of the law, we find Abraham, the father of the faithful, practically observing this divine rule, when he met Melchizedek, and gave him *the tenth of all*. Gen. xv. 20.

Melchizedek is the type of *Christ*, our great High Priest, and it should be a part of *our worship* to give Him the tenth of all our increase.

3. I WILL NOW OFFER A FEW REMARKS ON THE WORSHIP OF GOD DURING THE MOSAIC INSTITUTION.

“An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen; *in all places where I record my name I will come unto thee, and I will bless thee.*” Exodus xx. 24.

The Lord placed his name in Jerusalem, and required the Jews to worship him there; and reference is made to this fact in the conversation between Christ and the woman of Samaria, where she says: “Our fathers worshipped in this mountain; and ye say that *in Jerusalem* is the place where men ought to worship.” “Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.” The Samaritans had built them a temple on Mount Gerizim, and there professed to worship God; but as He had not placed His name there, nor authorized their worship, it was not acceptable to Him.

God’s name and blessing are in all His institutions, and there, and there only, does He meet with those who worship Him.

I cannot dwell on the Mosaic worship, nor go into its details; but I will briefly examine into their departures from the true worship of Jehovah, and in doing this we

shall learn something of the nature of that worship or service which God required at their hands.

God commanded Israel, saying: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them," &c. Exodus xx. 4, 5.

While Moses was in the mount the Israelites besought Aaron to make them gods to go before them, and at the command of Aaron they gave liberally of their ear-rings to make a golden calf. "And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." Aaron impiously made proclamation of a feast to the LORD, applying the awful name of Jehovah to his idol, the golden calf. He "built an altar before it, and offered burnt and peace offerings; and the people sat down to eat and to drink, and rose up to play," or, rather, to *dance*, as the original signifies. They worshipped the calf, and offered sacrifices to it. Exodus xxxii. 2-8.

The Israelites were forbidden to make any "*covenant* with the inhabitants of the land." "But ye shall destroy their altars, break their images, and cut down their groves," &c. Exodus xxxiv. 12, 13. They were not to build *any altar* besides the altar of the Lord their God. Joshua xxii. 10, 11, 16, 19. But notwithstanding all these injunctions, we find them erecting altars and offering sacrifices and burning incense in high places. The Scriptures of the prophets are full of the details of their wickedness in this regard. It is even said of Solomon that he "*loved the Lord*—only he sacrificed and burnt incense in the high places." I Kings iii. 3, 4. Gibeon was his "great high place; a thousand burnt offerings did Solomon offer upon that altar." Chapter xi. 4-8.

Jeroboam made two calves of gold, and he set the one in Bethel, and the other put he in Dan." He told the people: "It is too much for you to go up to *Jerusalem*;" and in this

way he not only made them idolaters, but also prevented them from going up to Jerusalem to worship, where the Lord had placed his name.

He made priests of the high places of the lowest of the people, and *consecrated* them to the office.

“Rehoboam reigned seventeen years in Jerusalem, *the city which the Lord did choose out of all the tribes of Israel, to put his name there.*” But “Judah did evil in the sight of the Lord.” “For they also built them high places, and images, and groves on every high hill, and under every green tree.” I Kings xiv. 21–23.

Time would fail me to quote and comment upon all the authorities bearing upon this subject; and as I shall have occasion to refer to some others under another division of this discourse, for the present I omit the rest.

4. I WILL NOW CONSIDER THE CHRISTIAN WORSHIP.

Under the gospel economy or dispensation of the Spirit, no altars are required to be built, no burnt offerings to be made, nor is any particular city or temple designated as the place where men should worship. All the Jewish altars and sacrifices pointed to Christ, and he is now the *altar*, the *sacrifice*, and the *priest*. This thought I wish deeply impressed upon the reader's mind: *Christians have but one altar*—CHRIST. The idea of erecting altars and bowing down before them as an act of religious worship is Judaistic, or Baalistic, or both. No such element now enters into the true worship of God. The *Ritualistic* worship prescribed by God to Moses has passed away with the Jewish economy, and to practice it now is to Judaize. Baalistic worship is now characterized by professing to love God and still worshipping at altars in the high places, as they did of old. There is a sect now quite numerous in the world who will tell you that Bel, Bal, Beel, Baal, or Belin, are all so many *ineffable* names of the Deity. Elijah did not regard *Baal* as one of the names of Jehovah, nor did the Jews or Christ look upon *Beelzebub* as the name of God.

“*God is Spirit,*” not *a Spirit*, as the A. V. reads; “and

they that worship him must worship in spirit and in truth." Christian worship is spiritual, and not carnal. They burn no incense on earthly altars; but their incense is that of prayer and praise. They offer no blood of bulls or goats on Jewish altars; but "they offer up *spiritual sacrifices acceptable to God through Jesus Christ.*" I Peter ii. 5.

They offer their "bodies a living sacrifice, holy, acceptable to God," which is their "reasonable service." Rom. xii. 1. They also contribute of their means "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Phil. iv. 18. "And with such sacrifices God is well pleased." Heb. xiii. 16.

"We are the circumcision," says Paul, "which worship God in the Spirit, and rejoice in Christ Jesus," &c. Phil. iii. 3.

Christians not only worship God in spirit, but also *in truth*. And just here permit me to state, without special argument, the following propositions:

1. *Under the gospel economy, no one can worship or approach God acceptably except through Jesus Christ.*

Whatever we do, in word or deed, must be done *in the name* or *within* the divine authority. All our prayers, praises, songs, gifts and offerings must, to be accepted, be in the name of our Lord Jesus Christ.

2. *No act of worship, not divinely authorized by the great Head of the Church, can be acceptable to God.*

"Will-worship," or the observance of human traditions, or human rites and ceremonies, in the worship, or *so-called* worship, of God, is not only not acceptable to Him, but positively wicked. *In God's worship, whatever He has not enjoined, is forbidden.* Nothing is a "means of grace" or favor, which He has not commanded.

3. *The only acts of divine worship, authorized under the gospel, are prayer, praise, communing, the contribution, the distribution, and the teaching.*

We worship God by *teaching* as well as when we pray unto and praise Him. "But in vain they do *worship* me,

teaching for doctrines the commandments of men." We worship God by *teaching* the truth, as well as by "singing and making melody in our hearts unto the Lord." The prophet charges Israel with the commission of two evils: 1. They had "forsaken" Him. 2. They had "hewn out broken cisterns for themselves." They first apostatized from the Lord, and then set up a system of worship of their own. And this is what has been done by the grand apostacy of which "the man of sin" is the head. The Jews made "void the law of God by their traditions;" and the same thing is done now by apostate christendom. Infant *rantism* makes void Christ's law of baptism, as effectually as any Jewish tradition ever made void the laws of Moses. God will not permit his institutions and worship to be tampered with, with impunity. The history of Nadab and Abihu, of Korah and his company, of Saul, king of Israel, and of Ananias and Sapphira, demonstrates this; and teaches a fearful lesson to all who would infringe the divine prerogative, or change any of the ordinances of the Lord.

Nothing must be added to, or taken from, the worship of God. We must worship Him in spirit, and *according to the truth*.

Mankind are strongly and strangely disposed to idolatry, and this, at first, uniformly manifests itself in *symbol* worship. The transition from symbol or *object* worship, is very short and easy, and no doubt, as already intimated, this was the origin of idolatry. Mankind, "professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and the birds and four-footed beasts and creeping things." They first made some symbol or representation of God, and then, by degrees, transferred their worship from God to the figure or symbol representing him. And in this way they "changed the truth of God into a lie, and worshipped and served the creature more than the creator." Rom. i. 22-25.

This was charged upon the Jews by the martyr Stephen :

“And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.” God “gave them to worship the host of heaven,” the sun, moon, and stars. “Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, *figures which ye made to worship.*” Acts vii. 41–43.

There is a vast deal more idolatry in the world than most men imagine, and there is no little of it in what is called christendom. *All ritualistic worship has a tendency to idolatry.* The worship of the church of Rome, and that sought to be inaugurated by the Ritualists in the Episcopal church, as also the ritualistic worship of various secret societies, all demonstrate the truth of this declaration. I might show this in detail, but must leave this work for the intelligent reader. The Athenians had thirty thousand gods, and lest they might omit one, they erected an altar “to the unknown God.” Paul charges them with “ignorantly worshipping” Him. The Roman senate were willing to enroll Jesus Christ among their gods or objects of worship, and thus place him on an equality with the rest of their idols; but the gospel tolerates no such idolatry as this, nor does it allow the holy virgin Mary, to *take rank* with her son, Jesus Christ.

The Samaritans believed in God, and professed to worship him in their temple on mount Gerizim; but Christ said to the woman of Samaria, “*Ye worship ye know not what.*” Jerusalem was then the appointed place to worship. The Samaritans had set up a worship in opposition to that appointed by God, and did not worship him in the right way or at the proper place—the *place where he had put his name*; hence our Lord said to them: “Ye worship ye know not what.”

The worship of God is of his own appointment and ordination, and no “will-worship” must stain its purity or tarnish its brightness. Its ordinances are few and simple, and no human wisdom can add anything to their expressiveness. The Lord’s day, the Lord’s baptism, and the Lord’s supper, are ordinances of peculiar significance; and all attempts to

improve upon them in any way have demonstrated the folly of human wisdom in tampering with things sacred and divine.

The worship of God recognizes but *one altar*—CHRIST; and this is the only altar before which Christians should bow, and upon which they should lay their offerings. This altar may be found everywhere, and is the true and only antetype of the altars of the Mosaic economy.

Christ is the altar in the family, and in the church; and through him all our worship finds acceptance with God. To worship God acceptably, we must "pray with the spirit, and with the understanding;" and, also, "sing with the spirit and the understanding."

To make the worship of God a *mere formality*, is only mockery. "Saying prayers" is not praying, neither is it any part of the true worship of God. "This people," said Isaiah, "draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." *Lip-service* is of no avail before God. *Heart-service* is the only service acceptable to God, through Jesus Christ. "Be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." Eph. v. 18, 19, 20.

This is the worship which God approves—this is to "worship him in spirit and in truth." Christians should *sing praises to God*, and not to *nature, art, science or philosophy*. The *subjects* of a large number of sentimental and secular songs, are *deified*, and such singing, on the part of Christians, is very questionable. I say they are deified, not however, to the exclusion of the Almighty. Jehovah is *among* the objects of their worship. I might give some examples illustrative of what I have just said, but the reader's information must supply them.

But Christians "know that an idol is nothing in the world, and that there is none other God but one. For

though there be that are *called gods*, whether in heaven or in earth (as there be gods many and lords many.) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." I Cor. viii. 5, 6.

I have barely entered the threshold of this great and important subject, and yet I must close. I designed saying something of worshipping God by instrumental music, but find my time and space will allow me only a word or two. If Christ has commanded us to worship in this way, or if the apostles and primitive Christians have set us the example of worshipping in this way, then it is right to do so; but if otherwise, *we must not go beyond the word of the Lord.*" "Whatever you do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." The Lord's day worship legitimately consists in—1. Reading the Scriptures; 2. Praise; 3. Prayer; 4. Partaking of the Lord's Supper, or breaking the loaf; 5. The contribution or Fellowship; 6. The teaching. All these are parts of that spiritual worship which God requires at the hands of all his saints; and to omit any part is not to worship him according to his word, or "in spirit and in truth."

In proof of what I have now stated, in addition to that previously submitted, I refer to the following Scriptures: Acts ii. 42, 46, 47: "And they continued steadfastly in the apostles' doctrine (teaching) and fellowship (contribution), and in breaking of bread, and in prayers," &c.

This subject is a very important one, and I would urge the reader to examine it fully, and study it thoroughly. Our present salvation, as well as our future happiness and eternal felicity depends upon our worshipping and serving God according to his holy word, which is the rule of life, the standard of our faith, and that word by which we shall be judged in the last day.

SERMON XV.

RANTISM; OR, SPRINKLING AND POURING, LEGAL AND EVANGELICAL.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a NEW and LIVING WAY, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having OUR HEARTS SPRINKLED from an evil conscience, and our BODIES WASHED with pure water."
HEB. x. 19-22.

MANY works, great and small, have been written on the subject of *baptism*; but I do not now remember ever to have seen a work, or an essay, written on the subject of RANTISM. I commence with the following proposition: "THAT SPRINKLING AND POURING MERE WATER ON ANY PERSON OR THING, FOR ANY MORAL, CEREMONIAL, OR RELIGIOUS USE, WAS NEVER DONE BY THE AUTHORITY OF GOD SINCE THE WORLD BEGAN."

The first time that the word *sprinkle* occurs in the Scriptures is, I believe, in Exodus ix. 8, where Moses "sprinkled dust towards heaven, in the sight of Pharaoh." When the passover was instituted in Egypt, the Israelites were required to "take a bunch of hyssop, and DIP it in the blood that is in the basin, and *strike* the lintel and the two side-posts with the blood that is in the basin," &c. Ex. xii. 22. By reference to Heb. xi. 28, we learn that the blood was sprinkled on the "lintel and door-posts." "Through faith he (Moses) kept the passover, and the *sprinkling of blood*, lest he that destroyed the first-born should touch them." From this we learn, that the lamb was to be killed, the

bunch of hyssop DIPPED in its blood, and the blood SPRINKLED on the door-posts. The *sprinkling* and *dipping* in this case were two distinct things, and by no means regarded as indifferent.

When Moses returned from the mountain, and told the people all the words of the Lord, and they answered with one voice, "All the words which the Lord hath said will we perform;" and when the young men had offered burnt-offerings, and sacrificed peace-offerings of oxen to the Lord, then "Moses took half of the *blood* and put it in basins, and half of the *blood* he SPRINKLED on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said we will do, and be obedient. And Moses took the *blood*, and *sprinkled it on the people*, and said, Behold, the blood of the covenant, which the Lord hath made with you concerning all these words." Exodus xxiv. 6, 7, 8.

In the 29th chapter of Exodus we have the law concerning the consecration of the priests.

1. They were to be washed with water: "And Aaron and his sons thou shalt bring to the door of the tabernacle of the congregation, and shalt WASH them with water.— Verse 4.

2. They were then to be anointed: "Then shalt thou take the anointing oil, and *pour it upon his head*, and anoint him." Verse 7.

3. They were then to kill a bullock, and thus apply his blood: "And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and *pour all the blood beside the bottom of the altar*." Verse 12.

4. They were then to kill a ram: "And thou shalt slay the ram, and thou shalt take his blood and *sprinkle it around upon the altar*." Verse 16.

5. They were then to kill another ram, and thus apply the blood: "Then shalt thou kill the ram, and take of his blood, and put it upon the TIP of the right ear of Aaron, and upon the TIP of the right ear of his sons, and upon the thumb

of their right hand, and upon the great toe of their right foot, and SPRINKLE the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and SPRINKLE it (the blood and oil mixed) upon Aaron, and upon his garments," &c. Verses 20, 21.

Leviticus, chap. i. *Of burnt offerings:* "And the priests, Aaron's sons, shall bring the blood, and SPRINKLE *the blood* around upon the altar that is by the door of the tabernacle of the congregation." Verse 5. Again: "And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, *shall sprinkle his blood* around upon the altar." Verse 11.

Chapter ii. Upon the meat offering oil was to be poured: "And he shall *pour* oil upon it." V. 1. And again, v. 6: "And *pour* oil upon it."

Chapter iii. After the *peace-offering* was killed, "Aaron's sons, the priests, *shall SPRINKLE the blood* upon the altar round about." Verse 2. And again, at the eighth verse: "And Aaron's sons shall SPRINKLE *the blood* of it around upon the altar." Also, at the 13th verse: "And the sons of Aaron shall SPRINKLE *its blood* upon the altar round about."

Chapter iv. Of the sin-offering: "And the priest shall DIP his finger in the blood, and SPRINKLE of the blood seven times before the Lord, before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall *pour* all the blood of the bullock at the bottom of the altar of the burnt offering," &c. Verses 6, 7. Again, the bullock was to be burnt "where the ashes are *poured out:*"—"Where the ashes are *poured out* shall he be burnt." Verse 12.

Also, at the 17th verse we read: "And the priest shall DIP *his finger* in some of the blood, and SPRINKLE it seven times before the Lord, even before the vail." And in the 18th verse, "And shall POUR out all the blood at the bottom

of the altar," &c. This phraseology occurs again at the 25th, 30th and 34th verses.

Chapter v. And he shall SPRINKLE of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be *wrung out* at the bottom of the altar. Verse 9.

Chapter vi. Concerning the sin-offering it is said, "Whatsoever shall touch the flesh of it shall be holy: and when there is SPRINKLED of its blood upon any garment, thou shalt WASH that on which it was SPRINKLED in the holy place." Verse 27.

Chapter vii. At the 2nd verse we read, "And the blood of it shall he SPRINKLE around upon the altar." And at the 14th, "It shall be the priests that *sprinkleth* the blood of the peace-offerings."

Chapters viii. and ix. In these chapters we have a recapitulation of many of the laws to which we have referred. When Aaron and his sons were consecrated to the priest's office, Moses "WASHED *them with water*." Verse 6. "And Moses took the anointing oil, and *anointed* the tabernacle and all that was in it, and sanctified them. And he SPRINKLED part of it upon the altar seven times, and anointed the altar and all its vessels, both the laver and its foot, to sanctify them. And he *POURED of the anointing oil* upon Aaron's head, and anointed him to sanctify him." Verses 10, 11, 12. The bullock was slain, "and Moses took of the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and *POURED the blood* at the bottom of the altar, and sanctified it, to make reconciliation upon it." Verse 15.

The ram for a burnt-offering was brought, and he killed it, "and Moses *sprinkled* the blood upon the altar round about." Verse 19. Another ram was slain, and after putting some of the blood upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot, "Moses *sprinkled* the blood upon the altar round about." Verse 24. "And Moses took of the *anointing oil* and of the *blood* which was upon the altar, and

sprinkled it upon Aaron, and upon his garments," &c. Verse 30.

Aaron offers a sin-offering and a burnt-offering to make an atonement for himself and for the people. "And the sons of Aaron brought the blood to him; and he *dipped his finger* in the blood and put it upon the horns of the altar, and *poured out* the blood at the bottom of the altar." Verse 9. The burnt-offering was slain, and "Aaron's sons presented to him the blood, which he *sprinkled* around upon the altar." Verse 12. The ram and bullock are slain for a peace-offering, "and Aaron's sons presented to him the blood, which he *sprinkled* around upon the altar." Verse 18. In all these cases, the *dipping*, the *pouring* and the *sprinkling* are as distinct as *red*, *black* and *white*, and *mere water*, up to this date, is never sprinkled or poured upon any person or thing for any purpose under heaven.

Chapter xiv. In this chapter we have the rites and sacrifices in cleansing of the leper. "Then shall the priest command to take for him that is to be cleansed two birds alive, and clean, and cedar-wood, and scarlet and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel, over running water. As for the living bird, he shall take it and the cedar-wood and the scarlet, and the hyssop, and shall *dip* them, and the living bird, in the blood of the bird that was killed over running water. And he shall *sprinkle* upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

In addition to the above, the leper was "to *wash his clothes* and *wash himself in water*." Verse 8. This is repeated at the 9th verse, with this variation: "*He shall wash his flesh in water*." Furthermore, at the 14th, 15th and 16th verses, we read as follows: "And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the *tip* of the right ear of him that is to be cleansed, and upon the thumb of his right hand,

and upon the great toe of his right foot. And the priest shall take some of the log of oil, and *pour* it into the palm of his own left hand; and the priest shall *dip* his right finger in the oil that is in his left hand, and shall *sprinkle* of the oil with his finger seven times before the Lord." See, also, verses 18, 26, 27, 47, 51.

Chapters vx, xvi. In these chapters we have prescribed, for various uncleannesses, among other things, the following: "And *bathe* himself in water." "Shall *wash* his clothes and *bathe* himself in water." See verses 5, 6, 7, 8, 10, 11, 13, 16, 17, 18, 21, 22, 27. See, also, 4th verse of 16th chapter, in which we have the following: "And he shall take of the blood of the bullock, and *sprinkle* it with his finger upon the mercy-seat eastward: and before the mercy-seat shall he *sprinkle* of the blood with his finger seven times." V. 14. See, also, verses 15, 19. Also chapter xvii. 6.

In Numbers viii, we have the method of consecrating the Levites, of which the following is a part: "Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do to them, to cleanse them: *sprinkle water of purifying* upon them, and let them *shave* all their flesh, and let them *wash* their clothes, and so make themselves clean." Verses 6, 7.

Numbers xix. In this chapter we have an account of the *sin-water*, or water of purification. The blood-red heifer was killed, and her blood *sprinkled* directly before the tabernacle of the congregation seven times." The heifer was then burnt; "and the priest shall take cedar-wood, and hyssop and scarlet, and cast them into the midst of the burning of the heifer." The *ashes* were gathered by a "clean person," and put "without the camp" in a "clean place." "And it shall be kept for the congregation of the children of Israel, for a water of separation: it is a purification for sin."

"And for an unclean person they shall take of the *ashes* of the burnt heifer of purification for sin, and *running water*

shall he put to it in a vessel: and a clean person shall take hyssop, and *dip* it in the water, and *sprinkle* it upon the tent," &c. The unclean person was to be *sprinkled* upon again the third, and also on the seventh day; "and on the seventh day he shall *purify* himself, and *wash* his clothes, and *bathe himself* in water," &c.

These are all, or nearly all, the places where legal sprinklings or pourings are mentioned in the law of Moses, and in all of them the sprinkling or pouring of mere water finds no countenance whatever! While we have many *bathings* in water alone in the law, there is no sprinkling or pouring of mere water commanded for any purpose under heaven! These "*bathings*" are the "divers washings," or "baptisms," spoken of by Paul. Heb. ix. 10.

I have been particular in quoting these passages in full, and emphasizing the words in dispute, in order that the reader might see, at a glance, the great *precision* in the use of these words everywhere conspicuous in the law. Sprinkling, pouring, washing and bathing, all occupy their appropriate places, and are never confounded together as they are in the vocabulary of Pede-baptists.

As a last and final proof of our position, I quote the following from Numbers xxxi. 21, 22, 23, 24. "And Eleazar the priest said unto the men of war which went to the battle: This is the ordinance of the law which the Lord commanded Moses; only the gold, and the silver, the brass, the iron, the tin, and the lead,—everything that may abide the fire, ye shall make it go through the fire, and it shall be clean; nevertheless, it shall be purified with the water of separation: and all that abideth not the fire, ye shall make go *through the water*." This is proof positive, that under the legal dispensation, the *sprinkling* or *pouring* of *mere water* was out of the question.

And now, in the language of Mr. Campbell, I will say, that, "according to all the evidence now before us, and, indeed, from all that is written in the Jewish and Christian scriptures, the following conclusions are ascertained facts:

That upon persons and things *blood was sprinkled*; on the human person or head *oil was poured*; but the *washing or immersing in it (water) was the universal, the immutable practice since the world began.*"

But we have not yet examined a passage in Isaiah lii. 13, 14, 15. It reads: "Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men); so shall he *sprinkle many nations*; the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider."

Pedo-baptists sometimes quote this to prove that sprinkling water is baptism! But there is not one word about *water* in the passage! Besides, the sprinkling here (if sprinkling it be) is said to be done by the Messiah—"So shall *he* sprinkle many nations;" but the Messiah never baptized any one.

But, in my judgment, there is no *sprinkling* in the passage. It is a bad rendering of the original, and does not harmonize with the context. Junius and Tremellius, in their Latin version, render it: "So shall he astonish (sprinkle with astonishment) many nations." The astonishment would be as general as the rain "sprinkled" from heaven. The Septuagint version uses the word *thaumasontai*: "So shall he *astonish* many nations." Bishop Lowth, of the church of England, whose work I have read, has it: "So shall he sprinkle with his blood many nations." The Septuagint, in my judgment, is more consistent, and, adopting it, the passage would read harmoniously. The sense of the passage is, that, "as many were astonished" at him because his "visage was so marred," and "his form more than the sons of men;" but who, notwithstanding this humiliation, "dealt prudently," was "exalted" and "extolled," and made "very high;" "So shall ye astonish many nations;" and the consequence of their astonishment will be, that

“the kings shall shut their mouths at him.” They were to be astonished at what they would “see” and “hear,” all of which came to pass literally while Christ was on earth. They were filled with astonishment at the miracles they “saw,” and the words they “heard.”

The idea that it alludes to “sprinkling water,” or to “infant sprinkling,” is both absurd and preposterous! Can it mean that the little babies would be astonished at having water sprinkled in their faces!—? Is it likely that this would have the effect of causing the “royal infants” to “shut their mouths”? Is this what “they shall see,” which “had not before been told” them? Is this the great secret, which, “not having heard” before, they are now to “consider?”

It is evident from the context, and from all the facts in the case, the passage should read thus: “*As many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men); so shall he astonish many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider.*”

In Ezekiel xxxvi. 25, 26, 27, there is another passage much relied on by a certain class of Pedo-baptists to prove their “doctrine all divine.” It is a prediction, however, *having exclusive reference to Israel*, and reads as follows: “For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. *Then (at that time) will I (the Lord) sprinkle clean water upon you, and you shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them. And you shall dwell in the land that I gave to your fathers; and you shall be my people, and I will be your God.*”

I have already said that this is a prediction having exclusive reference to Israel, and I am confident that no one can read it without being convinced of this truth.

In the next place, there is an evident allusion to the "water of separation," the "water of cleansing," or the "sin-water" of the law. Paul alludes to this in Hebrews ix. 13—"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean," &c.

Now, the "sin-water" of the law was a type; but of what was it a type? Of Pede-baptist sprinkling? No, verily; for Paul sets this question to rest in the very next verse, where he says: "How much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot, to God, purge your conscience from dead works to serve the living God?" The "sin-water" was sprinkled, and was a type of that "blood and water" which ran from the pierced side of the Lord Jesus Christ, and by which "the heart is sprinkled from an evil conscience."

The sprinkling in Ezekiel can have no reference to the Holy Spirit, for this, so far as I know, *is never spoken of as being sprinkled*. Besides, the Holy Spirit is spoken of at the 27th verse as a distinct promise.

And, finally, the Lord himself promises to do this sprinkling; and so *efficacious*, yea, so *meritorious*, is this sprinkling, that it makes "clean." It cleanses from "all filthiness and from all idols." Will Pede-baptist sprinkling do this?

We are forced to the conclusion, then, that the sprinkling in Ezekiel is *evangelical*, having reference to the *blood of Christ*; and is, consequently, neither legal nor Pede-baptistical. In the New Testament there is not a word about "sprinkling water." The following are all the references: "For if the *blood of bulls* and of *goats* and the *ashes* of an *heifer sprinkling* the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, *purge your conscience* from dead works to serve the living God?" "For when Moses had spoken every precept

to all the people according to the law, he took the blood of calves and of goats, *with water*, and scarlet wool, and hyssop, *and sprinkled both the book and all the people*, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he *sprinkled* likewise with blood both the tabernacle and all the vessels of the ministry. And almost *all things* are by the law *purged with blood*; and without shedding of blood is no remission." Heb. ix. 13, 14, 19, 20, 21, 22.

"And to Jesus, the Mediator of the new covenant, *and to the blood of sprinkling*, that speaketh better things than the blood of Abel." Heb. xii. 24.

"Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience, *and sprinkling of the blood* of Jesus Christ." 1 Peter i. 2.

"Through faith he kept the passover, *and the sprinkling of blood*, lest he that destroyed the first born should touch them." Heb. xi. 28.

"Let us draw near with a true heart, in full assurance of faith, *having our hearts sprinkled* from an evil conscience, and *our bodies washed with pure water*." Heb. x. 22.

These are all the sprinklings of the New Testament, and among them there is no sprinkling of water!

From what the apostle Paul teaches us in his letter to the Hebrews, it is obvious that all the sprinkling of the law had direct reference to, or were typical of, the sprinkling of the blood of Christ. This is clearly taught by many of the references which we have made. So manifest is this, that Moses and Christ use almost the same language. Moses sprinkled "blood and water" on the book and upon "all the people," and said: "*This is the blood of the covenant which God hath enjoined unto you.*" Jesus said: "*For this is my blood of the New Testament, which is shed for many for the remission of sins.*" Matthew xxvi. 28. Under the law, it is the "sprinkling of blood." Under the gospel, it is "the blood of sprinkling," and "the sprinkling of the blood of Christ."

I repeat again, that the sprinklings under the law never had the most remote reference to the bestowment of the Holy Spirit; but, on the contrary, they always had reference to the sprinkling of the blood of Jesus Christ.

There is another point of much importance in this discussion, namely: *All the sprinklings of the New Testament have the heart, and not the head, for their object.* "Let us draw near with a true heart, in full assurance of faith, having our *hearts sprinkled* from an evil conscience, and our *bodies* washed with pure water." Upon this text I take my stand, and demand of all Pede-baptists *why they sprinkle water on the head or face?* I do not remember ever having seen this question put to them before; but it is an important one, and one which, in all candor and honesty, they are bound to answer. They should be able to give a reason not only for sprinkling itself, but also for the preference they give to the face or head. And I now demand the reason. Let them give it, or abandon sprinkling altogether.

Pede-baptists, or Pede-rhantists, as they should be called, (for they rarely, if ever, immerse infants), tell us that baptism comes in the room of circumcision. If this be so, and if sprinkling is baptism, then they should sprinkle them upon, not the head or face! Where is the law for the change of *place*? If a drop or two of water is sufficient, why should it matter *where* it is applied? If the "mode," as you call it, is indifferent, why should not the *place* of its application be indifferent? But I contend that if baptism comes in room of circumcision, and if sprinkling be baptism, then it should be applied at the *time* and at the *place*, or *when* and *where* circumcision was performed! And then *female* infants should never be the subjects of it! because they were never circumcised; and baptism can never come in the room of circumcision to those who were never the subjects of it! The argument is this: Females were never circumcised; it is impossible, therefore, that baptism, or anything else, can come in the room of circumcision *to them*! Pede-rhantists are here routed upon their own hypothesis, and

must give some other reason for sprinkling water upon female children. But why sprinkle water on the head or face? Why not apply it to the "*tip of the right ear,*" the "*thumb of the right hand,*" and the "*great toe of the right foot?*" What difference can it make which *end* is sprinkled? Why not the *heels* as well as the *head*?

And, again, if the passages already quoted from Isaiah and Ezekiel are to be relied upon as proving sprinkling to be right, *why not let the Lord do it all?* Why not march your converts out while the rain is being "*sprinkled*" from heaven, and say to them: "You are baptized in the name of the Father, Son and Holy Spirit?" Would they not be as *validly* baptized, or rather *sprinkled*, as if you had taken a "bunch of hyssop" and sprinkled them? Those upon whom God sprinkles water must be *validly* sprinkled! There could be no calling in question the qualifications of the administrator in this case. There would be no difficulty about "baptismal succession" here! It would be a sprinkling right from heaven, instead of the fingers of the priest! A shower of rain would do them far more good than the Pede-rantist sprinkling; because the first is *divine*, the latter is *human*.

But, I opine, Pede-baptists have not thought why they applied water to the *head* or *face*. They have done so without thinking or asking why. But inspiration gives the reason! It is a *family* mark!—the mark of the *beast*!! "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their *right hand*, or in their *FOREHEADS*." Rev. xiii. 16. The "old mother" marks in the "right hand" and on the "forehead;" but her daughters place the "mark" on the "forehead." *It is a family mark!* This is the sprinkling or pouring, and the signing with the "sign of the cross!" Who has not seen the "bishop," with his "moist" finger, make this sign †—?

This, friendly reader, is the reason why the water is applied to the face or head—they are *fulfilling the predictions of the prophet*, who with a pencil dipped in the light of

heaven, has strikingly portrayed the strongly marked features of the "mother of *harlots* and abominations of the earth." She is a *mother*, and her illicit offspring, like unblushing "harlots," bestride the world! Yes, they "mark" "small and great," babes, infants and adults; the "rich and poor," the "bond and the free," *all are marked!* And, to cap the climax, this "mark in the *forehead*" comes in the place of *circumcision!* That is, a "mark" at one *end* comes in the place of a "mark" made *somewhere else!*

Reader, do not be alarmed at this language. True, it is plain, and I mean to be plain with those Pedo-baptists who are eternally harping about the *indelicacy* of immersion. They will preach for hours to a mixed audience of ladies and gentlemen about baptism coming in the room of *circumcision*, and about the *indelicacy* of immersion, as though there was something far more *indelicate* about the *latter* than about the *former!* And yet they will sometimes, when they can't help it, without losing a member, perform this very *indelicate* thing called immersion! Yes, for the sake of *numbers* they will do that which *shocks their modesty!* And yet they are *immodest* enough to preach publicly and talk privately to *female ears* for hours together about *circumcision!* The time has come when such men should be made to blush. We might reply to them, that, if their position be true that baptism comes in the place of *circumcision*, it is very natural that *baptism* should, at least, be as *indelicate* as *circumcision!*

But we say of these men as Paul said of certain characters in his day: "For there are many unruly and vain talkers and deceivers, specially they of the *circumcision*, whose mouths must be stopped."

I will now leave the subject of *sprinkling* for awhile and treat somewhat of *pouring*; after which I will again discuss the subject generally, and bring it to a close.

Up to this time we have seen no intimation that *water* was ever *poured* upon any person or thing for any purpose whatever. We *have* seen that *oil* was, under the law, fre-

quently poured upon persons by divine authority ; and we shall make a further use of this fact before we close this essay.

In Job xxxvi. 27-28, there is a passage which reads thus : "For he maketh small the drops of water : they *POUR down* rain according to the vapor thereof, which the clouds do drop and distil upon man abundantly." This passage, so far as I know, has never been quoted to prove *pouring* to be baptism ; but I place it here that I may not seem to pass over anything that even *looks* like water-pouring !

The lxviii Psalm, 7, 8, 9, 10 verses, however, have been quoted and applied to the baptism of the Israelites unto Moses, and, therefore, demands a more particular examination. It reads thus : "O God, when thou wentest forth before thy people, when thou didst march through the wilderness, the earth shook, the heavens also dropped at the presence of God : even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a PLENTIFUL RAIN, whereby thou didst confirm thine inheritance when it was weary." How the Israelites could be "*confirmed*" by a heavy shower of rain while crossing the Red Sea, Pseudo-baptists, perhaps, can tell ! But, while we are on this subject, let us quote another passage which is also applied to the same event. Psalm lxxvii. 15, 16, 17 : "Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. The waters saw thee, O God, the waters saw thee : they were afraid ; the depths also were troubled. *The clouds Poured out water ; the skies sent out a sound : thine arrows went abroad.*"

The passage quoted from the 68th Psalm evidently refers to the "quails and manna" which were rained from heaven upon the camp of Israel. "Then said the Lord unto Moses, Behold I will RAIN bread from heaven for you." Exodus xvi. 4. "And it came to pass, that at evening the quails came up and covered the camp ; and in the morning the dew (manna) lay round about the host." 13th verse. It was the manna and the quails which "*confirmed*" the Isra-

elites when they were “weary,” and not a storm of *rain-water*! That from the 77th Psalm refers to one of the plagues of Egypt: “And Moses stretched forth his hand toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground: and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail very grievous,” &c. Exodus ix. 23–24. This was such a *pouring* as, I trust, our Pede-baptist friends will never be the subjects of! Truly, “the skies sent out a sound,” for “the Lord sent thunder and hail,” and his “arrows went abroad.”

In this case we read of “clouds” in the plural; but the cloud which was “a pillar of fire by night,” was *one*, in the singular number. It was a “pillar of cloud by day, and a pillar of fire by night.” “And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light.” Exodus xiii. 21. If this cloud poured out such copious showers, why was it necessary for Moses to smite the rock to give Israel water? The truth is, this cloud never rained anything but manna, even if it did this.

The Israelites were “baptized into Moses, in the cloud and in the sea.” 1st Cor. x. Paul says they were “UNDER the cloud, and all passed THROUGH the sea, and were all baptized into Moses in the cloud and in the sea.” They were, therefore, metaphorically immersed. The sea stood up on the right and left as a wall, and they were *under* the cloud. So says David: “He divided the sea, and caused them to pass through; and he made the waters to STAND AS AN HEAP.” lxxviii Psalm, 13th verse.

But we shall be told, as we have hundreds of times before, that the Israelites were “*sprinkled by the spray from the sea.*”

In reply to this we have one argument which will forever defy the logic of the whole Pede-baptist world, and here it is: “And with the blast of thy nostrils the waters were gathered together: *the floods stood upright as an heap, and*

the depths were CONGEALED in the heart of the sea." Exodus xv. 8. CONGEALED! What does this mean? Does it leave any room for "dashing spray?" O, the folly of Pedobaptism!!

The *pouring out* of the Holy Spirit is regarded by Pedobaptists as affording just grounds for pouring water upon the subject of baptism. It is argued that the baptism of the Holy Spirit is by pouring, and that, therefore, the pouring of water is baptism. I will now record the passages relied upon on this point, and examine this matter fully.

"Turn you at my reproof; behold I will POUR OUT my Spirit upon you, I will make known my words unto you." Prov. i. 23. "Until the Spirit be POURED UPON us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." Isaiah xxxii. 15.

"For I will POUR WATER upon him that is *thirsty*, and *floods* upon the dry ground; I will POUR MY SPIRIT upon thy seed, and my blessing upon thine offspring." Isaiah xlv. 3.

"And it shall come to pass afterward that I will POUR out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I POUR out my Spirit." Joel ii. 28, 29.

That these predictions have reference to the day of Pentecost, and the household of Cornelius, when Jews and Gentiles were "all, by one Spirit, baptized into one body," there can be little or no doubt.

The prophesy of Joel is quoted by the apostle Peter as fulfilled on that memorable day. Acts ii. 16, 17, 18, 19. And, in reference to the two events just spoken of, Paul says: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit." 1st Cor. xii. 13. And John said, "I indeed baptize you with (*en, in*) water; but he that cometh after me is mightier

than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit, and with fire." Matthew iii. 11. Luke, with reference to this, says: "For John truly baptized with (*en, in*) water; but ye shall be baptized with (*en, in*) the Holy Spirit not many days hence." Acts i. 5.

From all these facts it is argued by Pede-baptists, that *pouring* is baptism; or, that the baptism of the Holy Spirit was by pouring. I have stated the case fairly, and now for its examination. That the apostles and brethren assembled on the day of Pentecost were baptized with, or *in* the Holy Spirit, is a fact not to be disputed; but that the *pouring out* of the Spirit was *that* baptism, is *denied*.

And here let me remark, that, in one sense, all men are continually baptized, or immersed, *passively*, in the Spirit of God; "for," says Paul, "*in* him we live and move and have our being." Acts xvii. 28. And David says: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there." Psalm cxxxix. 7, 8. It is clear, then, that in a *physical* sense, if I may use that term, all men are immersed in the Spirit of God. In what sense, then, can the Spirit be said to be *poured out*? And in what sense were the disciples *baptized* in it? It is *poured out* in a *moral* or spiritual sense, and the disciples were baptized in it in this sense. Its *effects*, however, in this case were both *moral* and *physical*. Of this we shall speak hereafter.

I now come directly to the question: Was the *pouring out* the baptism? This, as we have already remarked, is denied. Now the *earth* was once *immersed in water*. And, as *means* to this end, we are told "the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights." Gen. vii. 11, 12.

Now, will any one say that "the breaking up of the fountains" was the *immersion*? or that the "windows of

heaven being opened" *was* the *immersion*? Or that the "rain" *was* *immersion*? Was any one, or all of these, the immersion? Not at all! They were only the means to an end, which *end* was the flood, the *immersion*! So it was on the day of Pentecost. The disciples "were all with one accord in *one place*. The Holy Spirit was *poured* out or "shed forth," and that *place* was "FILLED" while they were in it! And an immersion was inevitable, unless they had gone out. "And suddenly there came a sound from heaven as of a rushing mighty wind, *and it filled all the house* where they were sitting." Hold! says the Pedit-baptist, it was the "*sound*" that *filled* the house. It was "*it*," the "*sound*." Then let us read the next verse: "And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them." Did the "*sound*" sit upon each of them? It is the same "*it*!" Was "*it*" not the Holy Spirit which "sat upon them like cloven tongues of fire"? Let us read the next verse: "And they were all FILLED with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." The house was "*filled*," and they were "*filled*." Not with "*sound*," like some Pedit-baptist meetings; but with the Spirit of God. But let us read another verse: "He (Christ) hath shed forth this which ye SEE and HEAR!" Verse 33. It was the Spirit, then, which they "*saw*" and "*heard*," and not mere "*sound*." Those that heard the apostles thought that they were "*filled* with new wine;" but it never entered into their heads that the house and the apostles were all "*filled*" with "*sound*!" The Spirit was *poured* out; but this pouring was not the baptism. It was only a means to an end, which end was the *immersion* of the disciples in the Holy Spirit. They were immersed in the Holy Spirit, soul, body and spirit. They were as fully immersed in the Holy Spirit as I am now immersed in the atmosphere of this room. But leave their *bodies*, their *animal* bodies, out of the question, and can any Pedit-baptist suppose that the Spirit was poured out only on a *part* of the soul? Has the soul or spirit a *head*, and

was the Spirit poured on *that*? Or, was the *entire spirit filled* with it? Doubtless the latter. If you will practice pouring, then, why not pour the water all over the person? *Why not?* we ask emphatically. If pouring is right, you do not pour *enough*! But *pouring water* was never commanded since time was born!

Besides, if we are to have the water *poured* on us because the Spirit was poured out, then, for a similar reason, we should be baptized by DRINKING the water; "for," says Paul, "we have all been made to DRINK *into one Spirit*." The argument for *drinking* the water is as strong as that for pouring it. And if it be immaterial how the water is applied, why not apply it *internally* as well as *externally*? If a few drops of water have so much efficacy, why not put them on the *tongue* as well as on the *face*? Moreover, Paul says there is "one baptism." Eph. iv. 5. Baptism is an *unit*. Are sprinkling, pouring and immersion "one?" Are they an *unit*? Impossible! "But," says the Pedit-baptist, "this baptism is that of the Holy Ghost." Well, if there be but one baptism, and that is the baptism of the Holy Spirit, why do you sprinkle, pour or immerse? To be consistent, you should do neither! Why not turn Quaker at once, and cease to urge the use of water in any form or shape? But the "one baptism" spoken of by Paul is that of *water*. The baptism of the Holy Spirit was peculiar to the day of Pentecost, and the introduction of the gospel to the Gentiles in the house of Cornelius. Joel's prophecy relates to this. The Spirit was to be poured out on "all flesh," Jews and Gentiles, in order to their immersion in it, and in both cases, as Joel predicted, miraculous gifts were bestowed. None have been immersed in the Holy Spirit since its last occurrence in Cornelius' family. "They spake with tongues and prophesied:" a certain consequence of an immersion in the Holy Spirit. Some pray, even now, to be "baptized with the Holy Spirit and with fire." It is well for them that the latter portion of their prayer is not answered, for it always has reference to the wrath of God. In proof

of this, you have only to examine those passages where this phraseology occurs. And, as for the baptism of the Holy Spirit, it was a promise peculiar to the first introduction and establishment of Christianity. The Holy Spirit, however, is still given to all that *obey* Jesus Christ: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the *Holy Spirit*; which he shed on us abundantly, through Jesus Christ our Saviour." Titus ii. 5, 6.

There is, then, but "one baptism," and that is immersion. *Pouring* has no reference to water baptism. The reader will remember that *oil* was *poured* under the legal dispensation. The pouring of *oil* was typical of the "pouring out" or "shedding forth" of the Holy Spirit. *Blood* was *sprinkled*. This was typical of the *blood* of Christ. *Oil* was *poured*. This was typical of the Holy Spirit. There was no confusion of types under the law; but everything had its specific and appropriate meaning.

The idea that baptism consists in the mere application of water, without regard to "mode," as it is called, is not only fatal to the truth, but also fatal to the theory it is designed to sustain. Let me illustrate this: Pedo-baptists tell us that *baptizo* sometimes signifies to *wash*. To *wash* what? I ask. To wash the *face*? the *hands*? the *feet*? or the *whole person*? Again they tell us, it means to *wet*. To *wet* what? The *finger*? the *face*? If it means to *wet*, is not the *administrator*, who *wets* his *finger*, or his *feet*, as much baptized as the *candidate*? Was not Philip as much baptized as the eunuch? Again, they say, it means to *moisten*. To *moisten* what? Once more, they say, it means to *sprinkle*! To *sprinkle* what? Who can tell, if this logic be sound? Where shall the water be applied, if this reasoning be good? *It may just as well be applied to one part as another!*

But, in opposition to all this, I affirm that *baptism relates to the whole person*. This is a new argument in favor of immersion. The commission reads: He that believeth and is baptized, shall be saved." Mark xvi. 16. The *man*, or

person, was to be baptized. Not his face, feet, hands, nor forehead. This rule holds good through the whole New Testament. The *man* must be "*born of water*." In all rites of a *partial* character, the parts to which they are to be applied are always specified. It was so with circumcision; and, indeed, the whole Jewish ritual is a standing proof of this proposition. Blood was to be sprinkled on "*the lintel and door-posts*," and not on the *floor* nor *chimney*. Again, blood was to be sprinkled "*on the altar*"—it was to be put "*on the horns of the altar with the finger*," &c. Many examples of this character could be given, but it is not necessary. God has not left this matter to the whims of men. No man is baptized unless his *whole person* is the subject of it. Our "*bodies*" must be "*washed with pure water*." Heb. x. 22. No partial washing will do. The BODY must be washed. What is the *body*? Let Paul answer—"For as we have *many members in one body*." Rom. xii. 4. Again, he says: "For as the *body* is *one*, and hath *many members*, and all the *members* of that *one body*, being *many*, ARE ONE BODY." "For the *body* is NOT *one member*, but *many*." 1st Cor. xii. 12, 14. Now, with these facts before us, let us quote Paul to the Hebrews: "Let us draw near with a true heart, in full assurance of faith, having our HEARTS *sprinkled* from an evil conscience, and our BODIES *washed* with pure water."—x. 22.

With this testimony before us, we may safely affirm that *water*, no matter how applied to a *single* "member" of the "body," as the *head*, for instance, *is not baptism*. The *whole* "*body*" must be the subject of it. And I furthermore say, that "*mere water was never sprinkled*," or poured, "*on man, woman, or child, by any divine warrant or formula, under any dispensation of religion, Patriarchal, Jewish or Christian*." If it ever has, let the proof be produced. Let the text be found. We have examined them all, one by one, and this is the result. All the witnesses have spoken. They have told their own story; and the result is, that, *on the subject of sprinkling or pouring mere water by divine authority, the Bible is as silent as the grave!*

SERMON XVI.

THE POSITIVE DIVINE CODE.

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the Lord, he hath also rejected thee from being king."—I SAM. XV. 22-23.

1. According to the common testimony of writers on Theology, *moral law* is founded in the *nature* and *fitness* of things; while *positive law* depends exclusively upon the *will* of the Law-giver. I regard this as a just and proper distinction between these two kinds of law; but it is not the *only* distinction. For,

2. *Positive divine law* ANTEDATES the *moral law*. The first law given to man was a *positive divine institution*, depending entirely upon the *will* of the Creator, and expressed in the following words: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt die." Gen. ii. 16-17. This, as I have said, was a positive divine law, originating in, and depending upon, the will of the Law-giver; and it was the *first* law given to man. Positive law, therefore, is older, or dates before moral law.

3. *Positive law* is, in a preëminent sense, the great test of *faith, loyalty* and *love* to the Law-giver.

Moral law, in the nature of things, cannot constitute so perfect a test. Let us examine this point with reference to our first parents. Suppose God had said to them: "Thou shalt not steal," or "Thou shalt not kill," or "Thou shalt not commit adultery;" would these laws, which belong to the *moral code*, have constituted any test of their loyalty? They were made "lords of the beasts of the field, the fowls of the air, and the fish of the sea," and therefore, the moral law here indicated would have been no test; and so with reference to all the others of which I have spoken.

Besides, moral law being founded in the nature and fitness of things, sustains a peculiar relation to the *interest* of man, which positive law does not. To illustrate: It may be to the interest of man to keep the moral law with reference to his earthly good and prosperity. Indeed, many *professing Christians*, at the present day, do no more than to profess faith in Christ, and keep the moral law! It is good *policy* to be moral—to keep the moral code; and therefore, in the nature of things, moral law can be no *certain* and *absolute* test of loyalty to the great Law-giver of men. But not so with reference to the *positive code*. Here every consideration of earthly good is lost sight of, and the individual *obeys* BECAUSE *God has commanded!* His obedience is the result of his respect for, and loyalty to, the Law-giver.

4. Positive law is *superior* to moral law. This is a very important truth, and constitutes a marked difference between *moral* and *positive* law.

In proof of this position I refer to the following cases: Gen. xxii, 1 Samuel xv. The first is the case of Abraham, who was commanded to offer up his only son Isaac as a sacrifice. For Abraham to sacrifice his son, without a special command of God, would have been a most flagrant violation of the moral law, "Thou shalt not kill;" but, inasmuch as God had given a special positive law, or command, for him to offer up his son Isaac as a burnt sacrifice, it was right that he should do it. Abraham went forward in the path of obedience, and would have consummated the act.

but for being arrested by the angel of the Lord, who called to him out of heaven. In this case we have a proof and an illustration of the fact, that positive law is superior to the moral. In this case the *positive* towered above the *moral*, and "Abraham's faith wrought with his works, and by works his faith was made perfect." As Abraham was to be the father of the faithful, God subjected him to a severe test. He struck deep into Abraham's heart, and demanded his only son, the son of promise, as a burnt offering. Abraham obeyed, and demonstrated his faith by his works. Having passed through this terrible ordeal, God addresses him thus: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

The second case in proof of my position, is the command of God by Samuel the prophet, to Saul, king of Israel, to destroy the Amalekites, in the following language: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." This was a special, positive law, the execution of which involved the lives of all the Amalekites, men, women, children, and sucklings—a slaughter which nothing but a positive law could by any means justify. But God commanded, and it was Saul's duty to obey. Here, again, we see the proof of our position, that positive law is superior to the moral. When God commands, he must be obeyed at all hazards. I shall have occasion to refer to these cases again in the course of my remarks.

5. Another difference between moral and positive law is, *that moral law is of perpetual obligation—it never changes from age to age*; but positive laws depend for their existence and perpetuation upon the sole will of the Law-giver; and they may be changed, altered, amended or abolished at his will and pleasure. It always was, and it always will be, wrong to commit murder, to steal, &c., for moral law changes not. Having presented the difference between moral and positive laws, I now call your attention to those positive laws of a

general or national character, which have obtained in different ages of the world.

I. THE LAW OF SACRIFICE.

This was a positive divine institution, originating in, and depending upon, the will of God. In the patriarchal age of the world, we have but one instance of its infringement, and that was by Cain. Paul informs us that "By faith Abel offered unto God a more *excellent* sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts," &c. Heb. xi. 4. In Gen. iv. 3, 4, 5, we learn that Abel "brought of the firstlings of his flock," while Cain "brought of the fruit of the ground an offering to the Lord." The Lord respected Abel's offering, because, as Paul says, it was offered "by faith," and was "more excellent" in *quality*. Abel's faith looked forward to the Messiah, "the seed of the woman," who should "bruise the serpent's head;" hence his offering must *bleed*! This feature in Abel's offering made it a "more excellent" sacrifice. God accepted it by consuming it with fire, and thus gave testimony to his righteousness. Not so with Cain. His offering wanted an important essential—*faith*; his was not a *bleeding sacrifice*, and by consequence was no type of the Messiah. To Cain and his offering God had no respect. "Cain, in consequence, "was wroth, and his countenance fell." "And the Lord said, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door;" or a "*sin-offering* lieth at the door." A *SIN-offering must bleed*; for "without the *shedding of blood*, there is *no remission*."

Cain slew his brother. "And wherefore slew he him? Because his own *works* (offerings) were evil (not of faith), and his brother's righteous."

Cain acted upon the *Pedo-rantist principle*, and was rejected. God had no respect to him, nor to his offerings! God never has, and never will, accept of *mere will-worship*,

or human inventions; for "in vain do ye worship me, teaching for doctrines the commandments of men."

I pass to those sacrificés which were enjoined upon the Hebrews. I call attention to the following law: "Ye shall offer at your own will (or pleasure) a *male without blemish*, of the beeves, of the sheep, or of the goats. But whatsoever hath a *blemish*, that shall ye not offer; *for it shall not be acceptable for you*. And whosoever offereth a sacrifice of peace-offering unto the Lord to accomplish his vow, or a free-will offering in beeves or sheep, *it shall be PERFECT to be accepted; there shall be no blemish therein*." Lev. xxii. 19-21.

This was the law upon this subject. Now, by turning to Malachi, first chapter, we see how the Israelites violated the positive divine law concerning sacrifice: "Ye offer polluted bread upon mine altar, and ye say, Wherein have we polluted thee? In that ye say, the table of the Lord is contemptible. And if you offer the blind for sacrifice, is it not evil? And if you offer the lame and sick, is it not evil? Offer it now unto thy Governor, will he be pleased with thee, or accept thy person? saith the Lord of Hosts. (vs. 7, 8.) I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hands. (v. 10.) Ye said also, behold what a weariness it is! and ye have snuffed at it, saith the Lord of Hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this at your hand? saith the Lord of Hosts. But cursed be the deceiver, who hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of Hosts, and my name is dreadful among the heathen." (vs. 13, 14.)

From the above testimonies, we learn that all the Jewish sacrifices, to be accepted, must be *perfect*. God would not accept of any offering that had a "*blemish*," was "*torn*," or that was "*blind*," "*sick*" or "*lame*." To be acceptable, it must be just such an offering as the law specified.

These testimonies require no comments, for they are suf-

ficiently plain, and very forcibly illustrate our subject; and as we shall have occasion to refer to them again in the course of this discourse, they are dismissed for the present.

II. THE LAW OF THE PASSOVER.

This law may be found in the 12th chapter of Exodus. I need not detail its provisions, except so far as the following points are concerned: 1. The lamb was to be without blemish. 2. It was to be a male of the first year. 3. It was to be kept until the fourteenth day of the month, and to be killed in the evening of that day. 4. "And they shall take of the blood, and strike it on the two side-posts and on the upper door-posts of the houses wherein they shall eat."

So far as the passover is concerned, when it was instituted in Egypt the lives of all the Israelites depended upon its faithful observance; and as it was commanded as a "memorial forever," the "soul" that did not observe the law of the passover was to be "cut off from Israel."

III. THE LAW OF CIRCUMCISION.

This was another positive divine law, upon the observance of which much depended. This law is recorded in the 17th chapter of Genesis: "Every male child among you shall be circumcised." The consequence of disobedience is thus recorded: "And the uncircumcised male child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

As an illustration of the importance of obedience to this law in Israel, I beg permission to refer to the following case, which may be found in the 4th chapter of Exodus:

It appears that Moses had neglected to circumcise his son, born of Zipporah, "and it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone and cut off the fore-skin of her son and cast it at his feet and said, Surely a bloody husband art thou to me. So he let him go; then she said, A bloody husband thou art, because of the circumcision."

IV. THE LAW OF THE SABBATH.

With reference to this positive law it is not necessary to say much at present. The law is recorded in the 20th chapter of Exodus, and reads as follows: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates."

This law was violated by a man in the wilderness, who was found gathering sticks on the Sabbath day, and he was stoned to death by the command of God. Numbers xv. 32, 33.

Having noticed the principal general, or national *positive laws* of the Patriarchal and Jewish ages, I now pass on to those peculiar to the *Christian*, or MESSIANIC AGE. These are three—

I. THE LORD'S-DAY.

II. THE LORD'S SUPPER.

III. THE LORD'S BAPTISM.

I. THE LORD'S-DAY. This is the *Christian Sabbath*, on which "it is lawful to do good," and which should be spent in doing the *Lord's work*, as it is preëminently his day. On this day he arose from the dead, and "brought life and immortality to light." On this day Christ was in the habit of meeting with his disciples, during his forty days' stay upon earth, after his resurrection. This, too, was the day of Pentecost, on which the Holy Spirit was poured out, and the Christian Church began; and on this day the primitive Christians met to commemorate the death and resurrection of our Lord. "This is the day the Lord hath made, and we will rejoice and be glad in it." The old Sabbath commemorated the completion of the heavens and the earth, with all they contain, when "the morning stars sang together, and all the sons of God shouted for joy;" but the new Sabbath commemorates the greater work of redemp-

tion—of “glory to God in the highest heaven, peace on earth, and good will among men.”

II. THE LORD’S SUPPER. This institution belongs to the *Lord’s-day*; and, indeed, it is the duty of all Christians to assemble on every Lord’s-day for this very purpose. Such was the practice of the disciples in the Apostolic age. I do not see how the Christian Sabbath can be properly observed, except in this way.

III. THE LORD’S BAPTISM. This is founded upon the great commission: “All power is given unto me in heaven and in earth: Go ye, therefore, and teach (disciple) all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.”—Matt. xxviii. 18–19.

There is no question but baptism is a positive divine law, or institution; and that, like all other laws of the kind, it originated in, and is dependent upon, the will of the Law-giver. Now, we have seen the nature of all positive laws; we have seen that they are a test of our faith, our love, and our loyalty to the great Law-giver of the universe. Baptism, then, is of this character, and cannot be neglected with impunity by any believer in the Lord Jesus Christ.

What immense consequences hung upon the violation of the first positive divine law! And yet it was nothing but the simple act of *eating*! But it swept away the innocence of our first parents, and filled the world with weeping, wailing and woe. This is the little fountain which has deluged the world with crime, and blood and death! It has caused this once beautiful and happy earth to be “cursed,” and to bring forth “briers and thorns.” The elements have become angry, and play a fearful part in man’s destruction. The earth groans beneath the superincumbent weight of guilt, and gives vent to her anguish in convulsions and fiery eruptions. The beasts of the field, once humble and docile, now rise in rebellion against him who has rebelled against God: The earth is moistened with the tears of her guilty sons and daughters, and makes her own bosom the great mausoleum of the race!

And is baptism, a law of the same kind, of no consequence? Can we neglect it without guilt? Can we "change the ordinance somewhat," without incurring the displeasure of the Law-giver? And yet how many there are, who, like the apostate Jews, offer that which is "torn," "blind," "lame," or hath a "blemish?" Sprinkling and pouring are no better than such offerings as the above, and God will not accept them. Pedo-rantists may rest assured that there must be no "blemish" in their obedience to a positive divine law. It must not be "blind," or without faith in the subject. It must not be "lame," or "torn," but "perfect," to be accepted. Pedo-rantists "offer polluted bread" upon God's altar, and then, with an air of superior sanctity, ask, "Wherein have we polluted thee?" "In that you say" *immersion* "is contemptible!" The Jews said "the table of the Lord was contemptible," and, imitating their example, you say immersion is indecent—"contemptible." If you offer the blind for sacrifice, is it not evil? And if you offer the lame and sick, is it not evil? And such are your sprinkling and pouring; they are evil in the sight of God. "I have no pleasure in you, saith the Lord; neither will I accept" them "at your hands." You have said, also, "what a weariness it is" to practice immersion! We are sick of "much water," and "wearied" out of our wits by immersion. No doubt of it; and you have "snuffed at it," and ridiculed it, and practiced it when you could not help it! "But cursed be the deceiver, who hath in his flock a male, and voweth, and sacrificeth unto the Lord a *corrupt thing*." You have "corrupted" the ordinance of the Lord, and are therefore "cursed." Had you been in Egypt when the passover was instituted, would you not have sprinkled the "blood" somewhere else, rather than "the *two side* posts and on the *upper* door posts of the houses" in which you eat it? Would you not have said, "Why be so *particular*, one place is as good as another, so the blood is sprinkled somewhere?" I fear your unbelieving heart would have

“rejected the counsel of God,” and that you would have been found next morning among the “first born of Egypt.”

The law of circumcision enjoined a *specific* act. The circumcision of any other part would have been no observance of the law. But I fear, had you been there when the law was instituted, you would have exclaimed, “Indecent ! Contemptible ! !” “Circumcise some other part ; it matters not so you *cut* somewhere !” Now you say, the *water* is the thing—you baptize *with water*—the mode of its application is indifferent. Then, you would have said, *cutting* is the thing ; circumcise some other part ; it matters not so you cut round some part. And *you* would have been *cut-off* from Israel.

Pedo-rantists are sometimes very strict in the observance of the Sabbath. Is this a more important matter than baptism ? You observe “days,” but neglect an ordinance which is far more important. Jesus did not say, “He that believes the gospel” and *keeps the Sabbath*, “shall be saved ;” but, “He that believes and is baptized.” The man who violates the Christian Sabbath, is regarded as *immoral*, although he has only broken a positive divine law ; why should he, who violates the law of baptism, be regarded in any other light ? Is not the law of baptism as binding as the law of the Sabbath ? And is it not equally important ? It is, indeed, far more so, if possible, for salvation from sin is suspended upon it. How inconsistent, then, for professing Christians to observe the one and totally disregard the other, or substitute something else for it, as sprinkling and pouring. They might as well substitute some other day for the Christian Sabbath, instead of the Lord’s-day. Why not keep the Jewish Sabbath ? Why not keep Monday, or some other day of the week ? To do so would only be carrying out this Pedo-rantist principle ; a principle which, in its legitimate workings, subverts all law, and defies the authority of God.

I now call your attention to the following highly impor-

tant proposition: *Reason can discover no necessary connection between obedience to a positive law, and the blessings attending it; but it is purely a matter of faith in God's word and promises.*

This is an highly important thought, and its consideration will shed much light on the *design* of Christian immersion. Let us then examine it carefully and illustrate it fully.

When we affirm that *baptism, administered to a penitent believer, is for the remission of all past sins*, we are met with the taunting objection, "Can baptism remit sins?" "Can water wash away sins?" To such objections we might reply, *That baptism can do whatever God appoints as its object.* But such objectors forget that baptism is a positive divine law, and that all its efficacy depends upon the *will* and *appointment* of God. But I will examine this matter in the light of God's word, and see how it stands.

1. *Moses' Rod*.—"And thou shalt take this rod in thy hand, with which thou shalt perform signs." This was called "the rod of God;" and why was it called so? *Because God worked by its instrumentality.* Moses casts it down; it becomes a serpent. He stretches it out over the rivers of Egypt, and they become blood. He stretches it out over the streams, and the land is full of frogs. He stretches it out over the land, and the dust becomes lice. Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground. Again he stretches forth his rod, and Egypt is filled with locusts. Moses stretches out his rod, and Egypt is covered with a darkness which may be felt. He stretches out his rod over the Red Sea, and the waters are divided. Again he does so, and the Egyptians are drowned. Moses smites the rock in Horeb, and water gushes out. Israel and Amalek are at war; and when Moses holds out the rod, Israel prevails; but when he lets down his rod, Amalek prevails. Now, where was the virtue in all these cases? In the rod, *per se*, or in the *appointment* of God? In the

latter, most certainly. *And so of baptism.* All these cases fully sustain my general proposition, that reason can discover no *necessary* connection between obedience to positive law and the results following.

2. *The Brazen Serpent.*—This case may be found in the 21st chapter of Numbers. Here we have a *special* positive divine institution, beautifully illustrative of the subject before us. “And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, *shall live*. And Moses made a serpent of brass and put it upon a pole, and it came to pass, that if the serpent had bitten any man, when he beheld the serpent of brass he lived.” Now, *reason* could discover no necessary adaptation of means to an end, in the case before us; and the Israelites, under the influence of unbelief, might have argued with Moses, and “replied against God,” that it was folly and madness to suppose that merely *looking* upon the brass serpent could arrest the deadly poison which was then coursing through their arteries, and corrupting all the streams of life. They might have argued in unbelief, that there was no *virtue*, no *efficacy*, in that *brass* serpent to heal the deadly bite of the *living* serpent, even when brought in contact with the bleeding wound, and much less by merely being *looked upon*! I say, they might have reasoned thus, and have perished in their folly, like hundreds and thousands now do with reference to baptism for remission. But the dying Israelites looked and were healed. Now, where was the virtue that healed them, in this case? Was it in the *brass*? Was it in the *look*? No; it was in none of these; but it was in the *appointment—the will—the Word of God*! He commanded it to be done, and pledged his word they should be healed. They obeyed—they “looked” and were healed. Faith was their principle of action. Under its influence

they cast their eyes, already glassy in death, upon the brass serpent suspended on a pole in the midst of Israel's camp, and the tide of life and health returned, and they "lived."

3. *The fall of Jericho*—(Joshua vi.) When Israel, under the guidance of Joshua, had passed over the Jordan, they came to the city of Jericho, which was surrounded by a wall and its gate closely shut up. "And the Lord said to Joshua: See, I have given into thy hand Jericho, and its king, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round the city once: thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of ram's horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horns, and when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat," &c.

Does *reason* see any connection here between the *means* adopted and the *end* proposed? Why must Israel march around Jericho *seven days*, and on the seventh day *seven times*? Why not a less number of days, and a less number of times on the seventh day? Why should they blow with ram's horns, and, at a given signal, why should all the people shout with a great shout? The answer must be, *that this was God's plan to reduce the walls of Jericho*; these were the *means* by which he worked.

Any departure from these rules would have been fatal to the success of Israel, and their enemies would have laughed at their failure. How forcibly am I reminded of the words of Paul, when he says: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." This was verified in

the fall of Jericho, and the Israelites could not otherwise than ascribe all the praise and glory to God.

4. *Gideon and his three hundred men.*—(Judges vii.) When Gideon was going to war against the Midianites, the Lord said to him, “The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, my own hand hath saved me. Now, therefore, proclaim in the ears of the people, saying, Whoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand (22,000); and there remained ten thousand. And the Lord said to Gideon, The people are yet too many; bring them down to the water, and I will try them for thee there; and it shall be, that of whom I say to thee, This shall go with thee, the same shall go with thee,” &c.

They were brought down to the water, “and the number of them that lapped,” according to the sign given by Jehovah, “were three hundred men.” By these God determined to save Israel. Gideon divided his three hundred men into three companies, and put a trumpet in every man’s hand, with empty pitchers, and lamps within the pitchers. These three companies blew the trumpets, broke the pitchers, and held the lamps in their left hands, and cried, “The sword of the Lord, and of Gideon.” By these means they conquered the Midianites. Can any one see any *adaptation* of means to an end, in this case? The above plan was God’s, and, therefore, it answered the end designed.

5. *The case of Naaman, the Syrian.*—(2 Kings v.) There was a captive maid who waited on the wife of Naaman, and she said to her mistress, “Would God, my lord, were with the prophet that is in Samaria, for he would recover him of his leprosy.” When the king of Syria was informed of this, he wrote a letter and sent it by Naaman to the king of Israel. When the king read the letter, he rent his clothes, and said, “Am I a god, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?”

When Elisha the prophet heard of this, he sent to the king, and said, "Let him come now to me, and he shall know that there is a prophet in Israel."

"So Naaman came with his horses and his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." But Naaman was wroth, and said, "Behold, I thought, he will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage." But the servants of Naaman reasoned with him, and said, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

Here we have a beautiful illustration of our subject. The case now before us is a positive divine institution, of a *specific* character. Naaman desires to be healed of his leprosy, and for this purpose goes to the land of Israel, and presents himself "before the door of Elisha." The "man of God" sends a messenger and directs Naaman to wash in Jordan, and he should be clean; but Naaman is disappointed. He had thought in himself, that the prophet would come out, put his hand on the leprous part, and call upon the Lord his God, and thus restore him to soundness. He turns away in a rage. His servants reason with him. Naaman asks why "Abana and Pharpar, rivers of Damascus, are not better than all the waters of Israel, and why he could not wash in them and be clean?" His servants reply, "If the prophet had bid thee do some great thing, wouldst thou not have done it?" Naaman finally concluded to go

and obey the prophet of Israel. He dipped himself seven times, and is made whole.

Now, in this case, we see nothing in the "waters of the Jordan" to heal the leprosy of Naaman, nor any other man; and so long as he *reasoned* on the subject, he was not disposed to make trial of the means enjoined by Elisha. His reason could discover no connection between the waters of Jordan and the healing of his leprosy. Besides, it would seem, he looked upon the means to be employed as rather humiliating. There was not enough of parade and splendor. He, however, finally concluded to obey, and the consequence is, he is cured of his malady.

But, I ask, where was the efficacy, the healing virtue or power, in the case before us? Was it in the water? If so, why were not all Israel, who were thus afflicted, cured of their leprosy by washing in Jordan? No; the efficacy was not in the *water*; for, if it had been, *one dipping* would have been enough. Yea, it would have been sufficient to *bathe* the part diseased. But there was no virtue in the water of the Jordan to cure the leprosy. Where, then, was the virtue? I answer: *In the appointment of the prophet* which, in this case, was none other than the appointment of God. Naaman obeyed the voice, or word of God, by the prophet, *and God, by means of the water of Jordan, healed him of his leprosy.* It was the result of obedience to a *specific* positive divine law.

The whole Pedit-baptist world, in some respects, resemble Naaman, the Syrian. He said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" Pedit-baptists enquire: "Are not sprinkling and pouring better than immersion? May I not have water sprinkled or poured upon me, and be clean?" Certainly; If God has commanded either of these, then either of them will answer; but if He has not, then they are entirely out of the question. Naaman was commanded to wash himself seven times in Jordan, and he should be clean. Now, sup-

pose he had washed himself only once, would he have been healed? The fact that he did wash himself once without being cured, proves that nothing short of perfect obedience would have secured the blessing of health. He was commanded to wash himself. Now, suppose he had gone down to the Jordan, and had sprinkled or poured some water on the diseased part, would he have been healed? Certainly not, for this was not the command. Naaman understood what he was to do, and therefore he went and *dipped* himself seven times, and the Lord healed him.

6. *The man born blind.*—I will now present an illustration from the New Testament. I introduce the case of the man who was born blind, and whose sight was restored by the Saviour. John ix.

We are told that Christ “spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, go wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing.”

We ask again, where was the virtue in the case now under consideration? Was it in the spittle? in the clay? or in the water of the pool of Siloam? I answer, it was in none, nor all, of these; but it was in the *appointment* of Jesus Christ. He *commanded*, the blind man *obeyed*, and a restoration to his sight was the happy consequence. Here, again, *reason* would have staggered. The means used by Christ to restore sight to the man born blind, were such as reason would never have suggested for that purpose. This is the nature of all positive divine institutions, general and special.

Baptism is a positive divine institution, designed “for the remission of sins.” But there is no virtue in the water. There is no efficacy in immersion, except what the *appointment* of God has given it. He has stamped it with his authority, and therefore, it is good for all the purposes for which Christ has instituted it, the chief of which is “*the remission of sins.*” But, it will be objected, the cases or

illustrations produced, are *miracles*, and that, therefore, they do not legitimately apply to the subject of *baptism*. I answer, the remission of sins is no *less* a miracle than the curing of Naaman's leprosy, or the restoration of sight to a blind man; for "*Who can forgive sins but God only?*" God alone pardons. Paul says, "*It is God that justifies.*" The act of pardon takes place in the mind of God in heaven. It is God's prerogative to pardon. It is, therefore, a MORAL MIRACLE. Baptism is a positive divine institution, commanded in order to the remission of all past sins. It is the great test of faith, love and loyalty. Do you say, that you love God? Where is the proof of it? Do you say with Paul—"Lord, what wilt thou have me to do?" Or, do you ask, may I not omit this or that, and be saved? Do you not call in question the utility of immersion? Have you not pronounced it *indelicate*? And is not this an *insult* to the divine Law-giver? And still you claim to love God! Do you not draw nigh to God with your lips, while your heart is far from him? "You are my friends," said Jesus, "if you do whatsoever I command you." Again, he says, "If you love me, keep my commandments." And again, "If any man love me, he will keep my sayings."

Apart from the fact, that baptism is everywhere declared to be for the remission of sins, the *haste* with which this command was obeyed in the apostolic age, demonstrates its importance. Three thousand obeyed in one day, and five thousand in another. They did not consume their time in "telling dreams" and "visions," and call them an "experience of grace;" but they professed their faith in Christ, and forthwith put him on in baptism. The jailor and his household were baptized the same hour of the night. They did not wait for another day to dawn upon them, and find them in their sins. They did not, like the moderns, put off their baptism a week, or until the next monthly or quarterly meeting. Paul waited three days, and his case was the longest on record; but Ananias addressed him, saying,

“Why *tarriest* thou?” Why do you wait longer? Arise and be baptized, and *wash away thy sins*, calling on the name of the Lord.”

Do you reply, the *water* will do no good? I answer, is it impossible for God to pardon sins *in baptism*? Is anything too hard for Him? That Being that gave sight to one who was born blind, by means of the clay and the waters of Siloam, can he not wash away sins in baptism? That Being who cured Naaman of his leprosy, by means of the water of the river Jordan, can he not wash away sins in the water of baptism? That Being who healed the dying Israelites, simply by *looking* on the serpent of brass, can he not in baptism give the answer of a good conscience? Do you answer in the affirmative? Then let me assure you, that what he *can* do, in this case, he *actually performs*! The body is washed in pure water, and at the same time the heart is sprinkled from an evil conscience. The blood of Christ is the *meritorious* cause of remission, and *faith*, *repentance*, and *baptism* are the *means* by which this blood is applied. “The blood of Jesus Christ cleanses from all sin.”

But I remark in the next place, THAT POSITIVE DIVINE LAWS CALL FOR PRECISE, EXACT, AND FULL OBEDIENCE. Let me illustrate this proposition by a few examples:

I. NOAH'S ARK.—(Gen. vi.) “And God said to Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with (from) the earth. Make thee an ark of gopher-wood; rooms shalt thou make in the ark, and shall pitch it within and without with pitch. And this is the fashion (or model) in which thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shall thou finish it above; and the door of the ark shalt thou set in its side: with lower, second and third stories shalt thou make it.”

Such was the model or pattern which God gave to Noah,

and by which he was to be governed in the construction of the ark. Let me recapitulate. It was to be made:

1. Of Gopher-wood; 2. Rooms were to be made in it;
3. It must be pitched within and without; 4. Its length three hundred cubits; 5. Its breadth fifty cubits; 6. Its height thirty cubits; 7. It must have a cubit window above;
8. The door must be in the side; 9. The ark must have three stories.

Was it optional with Noah to depart in one *iota* from these specifications? Could he have done so with impunity? The command to build the ark was of the nature of a positive divine law, and obedience to it must be perfect. No other wood but *gopher* must be used in its construction. It must be made according to the divine model. Noah made it according to the pattern God gave him, and thus demonstrated his faith in God's word. "He built the ark *by faith*." God rewarded him for his obedience, and at the proper time "shut him in the ark." Would not any departure from these specifications have been fatal to Noah? Would not that departure have evinced a *defective* faith; yea, an unbelieving heart? Most certainly it would. And is not this the case with reference to every *positive law*? And is not this true of baptism? Any departure from its proper *action* evinces a want of faith.

II. THE TABERNACLE. "See," said God to Moses, "that thou make all things according to the pattern shown thee in the mount." The specifications for erecting the tabernacle, its furniture, &c. &c., are so numerous that I cannot go into this matter in detail. I refer the reader to Exodus xxv, xxvi, xxvii, where he will find all the particulars touching the building of the tabernacle. Suffice it to say, that all the details of its structure are there given, with the injunction to Moses "to make everything according to the pattern shown him in the mount." He was not to depart from the instructions given in any one particular. Everything must correspond with the *divine "pattern."* And this is true of all positive divine laws.

III. SAUL AND THE AMALEKITES. When God sent Saul to destroy the Amalekites, he commanded him "to destroy them utterly," "both man and woman, infant and suckling, ox and sheep, camel and ass." And when Saul met Samuel the prophet, he said, "*I have performed the commandment of the Lord.*" "And Samuel said, What meaneth, then, the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul replied, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen *to sacrifice unto the Lord thy God*; and the rest we have utterly destroyed." "And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, AS IN OBEYING THE VOICE OF THE LORD? Behold, *to obey is BETTER than sacrifice, and to HEarken than the fat of rams. For REBELLION is as the sin of WITCH-CRAFT, and stubbornness is as INIQUITY and IDOLATRY. Because thou hast REJECTED THE WORD OF THE LORD, He hath also rejected thee from being king.*" Saul then confessed he had sinned, in that he "FEARED THE PEOPLE AND OBEYED THEIR VOICE."

This is a very instructive example on the subject of positive law. Saul obeyed God *in part*—he was "partial in the law." God required in this case perfect and absolute obedience. There was to be no departure from the law in any particular, on pain of being rejected by Jehovah. No motive, however good or praiseworthy in itself, was to influence him to depart in one *iota* from obedience to God. Under other circumstances it would have been right to offer sheep and oxen in sacrifice to God, but now he has commanded all these things to be destroyed; they were not to be saved under any pretext whatever; no, not even to do *sacrifice to the Lord! God's law MUST be obeyed.* For, although he had commanded sacrifice, and had specified the offerings he would accept, *now*, under other circumstances, he *rejects them.* And Samuel asks the pertinent question: "Hath the Lord as great delight in burnt-offerings and sacrifices *as in obeying the voice of the Lord?* Behold, to

obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of *witchcraft*, and *stubbornness* is as iniquity and idolatry." What fearful words! "The sin of witchcraft" is no worse than disobedience to a positive law! Yea, "stubbornness," with reference to this matter, is as bad as "idolatry!" Pedit-baptists, in view of this fearful example, should pause and reflect. This is an awful theme! God admits of no substitute for, nor departure from, his positive divine laws. This truth runs through all generations and dispensations. It is everywhere taught in the Word of God.

IV. MOSES SMITING THE ROCK. In the 20th chapter of Numbers we have another very striking example. God commanded Moses to "take the rod and gather the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his waters," &c. They gathered the congregation together before the rock, and said, "Hear now, ye rebels, must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice," &c. Here was an offence committed by Moses and Aaron, and, I ask, what was its nature? Did they not obey the voice of the Lord? Did not God command them to go and speak to the rock? Instead of speaking to the rock, Moses *smote it twice* and also spoke unadvisedly with his lips; and for this disobedience, they were not permitted to conduct Israel into the promised land: "because ye rebelled against my *word* at the water of Meribah."

V. NADAB AND ABIHU. "And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire in it, and put incense on it, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord.—Lev. x. Beware, lest you "offer strange fire,"—a strange *service*, to the Lord; and he consume you in his wrath, as he did the sons of Aaron. With this example I must close this part of the subject; and for the benefit of

those who argue that if they are *conscientious* in what they do, whether God has commanded it or not, it will be acceptable in his sight, I will introduce the following proposition:

SINCERITY IS NO SUBSTITUTE FOR OBEDIENCE.

In the 13th chapter of 1st Chron., where we have an account of their bringing the ark of God up to the city of David, we learn that, "they carried the ark of God in a new cart, out of the house of Abinadab, and Uzza and Ahio drove the cart." "And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark, for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark, and there he died before God."

Uzza violated a positive law in touching the ark of God; for, as David said, "None ought to carry the ark of God but the Levites." The *intention* of Uzza was a *good* one; he wished to support the ark, and keep it from falling; but God had spoken a positive law, and the *good intention* of Uzza could not screen him from its penalty! Mark this well, you who think that if you believe sprinkling and pouring will do, they are all sufficient! Your *good* motives will never change the nature of God's law. He commands, and it is your duty to obey. Paul was *sincere* when persecuting the saints, and thought he ought to do many things contrary to the name of Jesus. And those who know the master's will, and do it not, are to be beaten with many stripes; while those who are ignorant of his laws, and per consequence do not obey them, are to be beaten with few stripes. But in both cases they are to *receive stripes*. We have seen the awful consequence of violating positive divine laws, in the cases of Adam, of Moses and Aaron, of Nadab and Abihu, of Uzza, and of the Sabbath-breaker, who was stoned to death. We have also seen that all those who failed to observe the positive divine laws of circumcision and the passover, were to be cut off from Israel. Now, I ask, is it a matter of no consequence whether we are immersed or not? Has not Christ said, "He that believeth

and is baptized shall be saved?" And have you any right to think, teach, or preach otherwise? You have as much authority to discard faith and repentance, as you have baptism. They all rest upon the same authority, that of the Lord Jesus Christ. And, in my judgment, he who would weaken or seek to set aside this holy ordinance, is guilty of treason against the King of kings and Lord of lords. So far as man's obedience is concerned, faith, repentance, confession, and baptism are the four links in the golden chain that binds him to the Lord of life and glory; and he who strikes out one of these links, jeopardizes his own salvation, and insults the Majesty of Heaven! Beware, then, and remember that God will by no means clear the guilty. He has given baptism as a positive divine law, a test of your regard for his authority; and if you have it in your power to obey him, and refuse to do it, you can have no claim to his favor. May God, in his mercy, incline all our hearts to obedience!—Amen.

SERMON XVII.

THE MARK AND IMAGE OF THE BEAST.

TEXT: *Daniel iii; Rev. xiii.* 14-18.

I. THE MARK OF THE BEAST.

Commentators, expositors and theologians are so well agreed in reference to the symbols grouped together in Nebuchadnezzar's image, I deem it unnecessary to go into a lengthy exposition of them. The reader will please turn to the second chapter of Daniel, and read the full account as given by the prophet:

“ This great image, whose brightness was excellent, stood before thee; and its form was terrible.”

1. “ The *head* of this image was of fine gold.”
2. “ His *breast* and his *arms* of silver.”
3. “ His *belly* and his *thighs* (or sides) of brass.”
4. “ His *legs* of iron.”
5. “ His *feet* part of iron and part of clay.”

The interpretation of the image, as given by Daniel, shows that four empires are symbolized by it; and there can be no doubt in reference to the symbolic head of the image, for the prophet has explained it. He said to Nebuchadnezzar: “Thou art this head of gold.” From this stand-point we have no difficulty in interpreting the remaining portions of the image; because we know from history

what empires succeeded the Babylonian, which is symbolized by the head of gold. The following, then, is the symbolical character of the image:

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| 1. Head of gold. | 1. Babylonian empire. |
| 2. Breast and arms of silver. | 2. Medo-Persian empire. |
| 3. Belly and thighs of brass. | 3. Greek or Macedonian empire. |
| 4. Legs of iron. | 4. Roman empire. |
| 5. Feet of iron and clay. | 5. Roman empire in its divided form. |

Now, in the seventh chapter of Daniel he records a vision of his own, in which the same empires are represented by four savage wild beasts. Daniel saw, and, behold, the four winds strove upon the Great or Mediterranean Sea, and four great beasts came up from the sea, diverse one from another.

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| 1. A lion with eagle's wings. | 1. Assyrian empire. |
| 2. A bear. | 2. Medo-Persian empire. |
| 3. A leopard. | 3. Macedonian empire. |
| 4. A dreadful and terrible beast. | 4. Roman empire. |
| 5. It had ten horns. | 5. Roman empire divided. |

The prophet considered the ten horns, and behold there came up among them another little horn, which had eyes like a man, and a mouth speaking great things. This little horn will come under consideration hereafter. Now, by turning to the thirteenth chapter of Revelation the reader will see Daniel's fourth beast again brought to view. John stood upon the sand of the sea, where Daniel stood centuries before him, "and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

The reader will please observe that this beast embodies all the symbols employed by Daniel to describe the Babylonian, the Medo-Persian and the Greek empires. John says: "And the beast which I saw was like unto a *leopard*, and his feet were as the feet of a *bear*, and his mouth as the mouth of a *lion*." Daniel does not describe his fourth beast by any symbol whatever. He only represents it as "dreadful and terrible." It was a monster. The apostle John,

who describes the same beast, has grouped together the symbols of the Babylonian, Medo-Persian and Greek empires, for the purpose of describing Daniel's *fourth* and his own *first* beast; and from the general outline there can be no doubt of their being one and the same, or identical.

Daniel says: "I beheld even till the (fourth) beast was slain, and his body destroyed and given to the burning flame." But, "as concerning the rest of the beasts"—the Babylonian, Medo-Persian and Greek empires—"had their *dominion taken away*; yet their lives were prolonged for a season and time." What can be the meaning of this language? It evidently means that while the "dominion" exercised by these three empires should be taken away, "their *lives*," their *principles*, the *animus* of their imperialism, should continue for a season and time; or, in other words, should descend to the fourth beast, and constitute its soul or spirit. And in harmony with this construction, we find that those parts of the image composed of *gold, silver and brass* are represented by Daniel as being in *existence* when the "little stone" smites the image on its *feet*. "Then was the *iron, the clay, the brass, the silver and the gold* broken to pieces *together*, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them." From all this it is evident that the *principles* symbolized by the *gold and lion*, the *silver and bear*, the *brass and leopard*, were transmitted to and culminated in the fourth beast, or Roman empire. And as these symbols are grouped together by John in the thirteenth chapter of Revelation, it is clear that his *first* and Daniel's *fourth* beast symbolize the Roman empire. The order of imperial symbolization and succession, then, is as follows:

Daniel ii.

1. Gold and lion.
2. Silver and bear.
3. Brass and leopard.
4. Iron and "terrible beast."

Daniel vii.

1. Babylonian empire.
2. Medo-Persian empire.
3. The Greek empire.
4. Roman empire.

Now, Daniel's fourth beast and John's first beast both

had ten horns each. These ten horns represent the divided form of the Roman empire. Daniel saw a little horn coming up among the ten horns, before which three of the ten were plucked up by the roots. This little horn had eyes like the eyes of a man, and a mouth speaking great things. Daniel beheld, then, because of the voice of the great words which the horn spoke. He beheld, and the same horn made war with the saints, and prevailed against them *until* the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And he (the little horn) shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his *dominion* to *consume* and to *destroy* it to the end. Now, the apostle John represents the Roman beast with ten horns, and says nothing of any little horn coming up among the ten; but instead of a little horn, at the eleventh verse, he beholds another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he *exerciseth* ALL THE POWER of the first beast before him, and causeth the earth and them who dwell therein to worship the *first beast*, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

From the quotations already made, it is clear that the little horn of Daniel and the two-horned beast of John are

the same, and that both symbolize the "MAN OF SIN." So the symbols now stand as follows:

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| 1. Roman empire with seven heads and ten horns. | } | 4. THE MAN OF SIN. |
| 2. The little horn. | | |
| 3. The two-horned beast. | | |

In II Thess. ii., Paul describes this Man of sin, and says: "Let no man deceive you by any means; for that day (the day of Christ's coming) shall not come except there come a falling away first, and that MAN OF SIN be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

I have only quoted enough of this testimony to identify the Man of sin, or Lawless One, with Daniel's little horn, and John's two-horned dragonic lamb; but it may be interesting to place their chief characteristics and resemblances side by side.

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| 1. Daniel's little horn arose out of the ten horns of the fourth beast, or Roman empire. | 1. John's second or two-horned dragonic lamb arose in like manner out of the earth. |
| 2. The little horn had eyes like a man, and a mouth speaking great things. | 2. It exercised all the power of the first beast. |
| 3. The same horn made war with the saints, and overcame them. | 3. He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. |
| 4. He was to speak great words against the Most High, and wear out the saints of the Most High; and think to change times and laws. | 4. He deceiveth them that dwell on the earth by those miracles which he had power to do. |
| | 5. He had power to give life to the image of the beast, and cause that as many as would not worship the image of the beast should be killed. |
| | 6. He causes all classes to receive a mark in their right hand or in their forehead. |
| | 7. He allows no one to buy or sell, save he that had the <i>mark</i> , or the <i>name</i> of the beast, or the number of his name. |

THE MAN OF SIN.

1. The Man of sin was to be revealed so soon as the *pagan form* of the Roman or ten-horned beast, should pass away.

2. He opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the (so-called-nominal) temple of God, showing himself that he is God.

3. His coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. No one, I think, can look upon the above picture without being convinced that the Man of sin is really the *power* symbolized by Daniel's little horn and John's dragonic lamb; and hereafter, in the course of my remarks, I shall speak of them indifferently as referring to the same power, and a succession of persons of a similar character. But just here, I may as well remark, we have seen in the symbols of Daniel and John a succession of empires and principles, passing from one to another, and all culminating in the fourth or Roman empire. It is an *imperial succession*; and inasmuch as John's two-horned beast caused an image to be made to the ten-horned monster, and gave life, power, and speech to the image, it is fair to conclude that we may expect to find in John's lamb-like but dragon power, a culmination of all the tyranny, cruelty, and rapacity by which the four universal kingdoms were distinguished. The gold was merged into the silver, the silver into the brass, and the brass into the iron and clay; and hence into the little horn power, which also aspired to, and obtained universal dominion; being in every essential characteristic the *image* of the fourth beast. The Man of sin was in *embryo* in the days of Paul. "The mystery of iniquity doth already work," said he. He was generated *within* the church, but was no part of the church. The Devil was in Paradise, tempting our first parents; so antichrist was in the church, leading a grand apostacy. And in the 12th chapter of

Revelation, John saw the true church in a strange predicament, which excited his wonder: "And there appeared a great wonder in heaven; a *woman* clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This represents the church in the days of Constantine, when Christianity became the religion of the empire. She is now clothed with political power, and Paganism, her great tormentor and persecutor, is under her feet. She sits on the throne of the twelve Cæsars. John wondered at beholding her in such a predicament, and well he might, for he was then in the Isle of Patmos, banished there for his testimony to Christ, by Domitian, one of the emperors of Rome. But she is *pregnant*! "And she being with child, travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne." How strikingly does this harmonize with what Paul teaches us concerning the Man of sin! *There* he "exalts himself above all that is called God, and sitteth in the 'nominal' temple of God, showing himself that he is God." *Here* he is caught up to God and to his throne! He is a *usurper of divine prerogative*! All this meets in the Popes of Rome! They have "changed times and laws." They have transferred the *image* and *imagery* of the beast to their church establishment, until the whole has a stronger resemblance to a pagan temple and pagan worship than to the pure and simple worship of the Church of Christ.

THE IMAGE OF THE BEAST.

Imperialism does not include the whole of the image of the beast. This will be seen by a comparison of Popery with pagan worship. Popery, indeed, meets the view as a slightly modified Paganism. Heathen temples, without alteration, became the scenes of professedly Christian worship. Not only must the *image* of the beast be constructed,

but that image must have all the *drapery* of Paganism thrown around it.

But not to prolong this paper unnecessarily, I will come at once to the main point which I had in view, the mark of the beast.

THE MARK OF THE BEAST.

John says: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Now, as I shall show hereafter, this is a compound symbolical mark; and one which is peculiar to the beast, and not only peculiar to this beast, but also to its predecessors.

As I have said, this mark is compound, and one part of it is the cross † or ×, the most usual form being the first. It was a common punishment among *Assyrians*, *Persians*, *Greeks*, and *Romans*. The *Jews* never used it at all. It was therefore no inconsiderable proof of divine Providence so to order matters as that Jesus should suffer this death, according to prophecy. When Constantine was marching against Maxentius, it is pretended that, as the sun was declining, there suddenly appeared in the heavens, a pillar of light, in the form of a *cross*, with an inscription in Greek, signifying: IN THIS, OVERCOME. The day following Constantine caused a ROYAL STANDARD to be made like that which he had seen in the heavens, and commanded it to be carried before him in his wars, as an ENSIGN of victory. He even caused a representation of the cross, which it was said he had seen in the heavens, to be placed at the right of all his statues. The cross now became a politico-religious ensign, and its subsequent history deeply interesting. The reader will please remember that "the secret of iniquity" was *inwardly* working in the days of Paul; and consequently he may be prepared for some strange developments in the early ages of Christianity. In A. D. 192, Clemens presided

over the Alexandrian School. The boys under his superintendence were trained to sing his compositions; and a choir of these, who were supposed to be pious, was appointed in the church *resembling the pagan orgies*. The Egyptian symbols expressive of infancy were *honey and milk*; Clemens would have these symbols given to newly baptized persons, to remind them of their *infancy in grace*. Thus a door was now opened into the church for Jewish ceremonies, Egyptian images, Pagan rites, and Oriental science.

Tertullian, A. D. 215, recommended *expediency* in religion, and was an admirer of those rights and ceremonies adopted in the Alexandrian School. He advocated giving honey and milk to the newly baptized, and *signing them* with the *sign of the cross*. In after-ages, history informs us, the Vaudois did not receive the sign of the cross; this they called the mark of the beast. This is evident from the laws enacted to regulate *commercial* affairs, and which excluded those from any advantages in *trade* who refused this *shibboleth*. The *cross* running through the *whole* of that system is certainly the mark of the beast. "It was the grand model of their sanctuaries, the ornament within and without; *it was placed on the forehead in baptism*, and, by various digitary motions, conferred on every part of the body; it was worn on the clothes, or carried in the hand; it was the ensign of peace, or the signal of war; it was the emblazonry of the field, and the escutcheon of the mansion; it was the pope's signet, and the peasant's security; it was the talisman in private, and the palladium of the public interest; the pontiff's tiara, the church's confidence, the community's glory and dread." *No baptism was conferred on infants without this mark!* And this brings me to consider the other part of this sign:

INFANT RANTISM.

As the Man of sin usurped the prerogative of the divine Lawgiver, and changed times and laws, so he corrupted the

divine institution of Christian immersion; changed it to sprinkling, and associated it with the use of the cross. There can be no doubt but this rite, purely human in its character, was borrowed from the pagans. The *sprinkling of water* is spoken of by several of the Fathers as purely heathenish. Justin Martyr says, that "it was an invention of demons, in imitation of the true baptism signified by the prophets, that their votaries might also have their pretended purification by water." Pouring, aspersion, lustrations, and sprinklings were customs among the heathen, before Christ or Moses. These lustrations, holy water, and sprinklings were by the Catholics borrowed from the heathens, as is fully shown by Dr. Middleton. The visitants of their ecclesiastical edifices will not fail to notice a recess provided for this "holy water," at each door; so that persons, on entering and returning, may dip a finger in it, and then make the *sign of the cross*, by applying the finger to the forehead, the chest, and the right and left shoulders. Now, so notoriously was this application of water the practice of heathens, that Lacerda, the Jesuit, does not hesitate to avow it when he says: "Hence was derived the custom of our holy church to provide purifying or holy water at the entrance of the churches." The sprinkling of water by means of a brush at the commencement of celebrating Mass, was another part of heathen observances. The form of the sprinkling brush, which is much the same as that now used by priests, may be seen in ancient coins and bas-reliefs, wherever the emblems of a pagan priesthood appear. One use of this instrument is too remarkable to be overlooked. There is an annual festival at Rome especially devoted to the blessing or purifying of horses, asses, and other animals; and on the appointed day, in the month of January, the inhabitants of the city and neighborhood send theirs, decked with ribbons, to the convent of St. Anthony, near the church of St. Mary the Great, to pass through this ceremony. At the church door the priest appears, and with his brush sprinkles each animal as it is presented to

him, whether a horse, mule, ass, ox, cow, sheep, goat, or dog, dipping his brush from time to time in a huge bucket of *holy* or *consecrated* water that stands near, taking off his skull-cap, and muttering in Latin that these animals are freed from evil through the intercession of the blessed St. Anthony, *in the name of the Father, and of the Son, and of the Holy Ghost!* In this blasphemous way has the divine formula for Christian immersion been prostituted

Charles the Great, in 789, issued *the first law in Europe* for baptizing infants. But in A. D. 415, Augustin called together a number of his brethren at Mela, in Numidia. Amid *ninety-two* ministers Augustin presided. He, with them, in this assembly, since called a council, issued the following manifesto: "*That it is OUR WILL (mark the words) that all that affirm that young children receive everlasting life, albeit they be not by the sacrament of grace or baptism RENEWED; and that will not that young children, which are newly born from their mother's womb, shall be baptized to the taking away original sin, THAT THEY BE ANATHEMATIZED.*"

It may be safely affirmed that no *divine ritè* has ever been enforced by *human laws and penalties*. Christian immersion has never been enforced by kings, popes or councils; but infant rantism has often been the subject of civil and ecclesiastical legislation. It has been enjoined on pain of *damnation!* The establishment of this rite by severe edicts and censures, in time raised the Catholic community into numerical importance, and by patronizing the *infant cause*, the bishop of Rome became a father (papa) to the church. His authority was *allowed* or *disallowed* by the *adoption* or *rejection* of *this rite!* His advice was sought by Spanish bishops, respecting the manner of baptizing infants, and he has devised or sanctioned means for sanctifying by water the *fœtus* and *embryo* in every stage, from conception to birth!

Another assembly of ministers was convened the same year (415) at Carthage, to enforce the rite, and, if possible, to occasion its universality. This council solemnly declared: "*WE WILL that whoever denies that little children by baptism are*

freed from perdition and eternally saved, THAT THEY BE ACCURSED." In harmony with this we find that every class of servants under His Holiness the Pope, in the church and out, who received this *his mark*, from the crowned head to the lowest menial, has felt the pope's honor involved in the infant rite. Consequently they all have advocated, and enforced by fire and sword, this human institution in opposition to Christians in every age. And every national establishment, and every ecclesiastical body, as a division or daughter of the Church of Rome, adopts the measure as the best palladium to its constitution! May we not exclaim with Dr. O'Croley, once a Romanist: "What a multitude of odd ceremonies is connected with the use of holy water! It is astonishing what virtue is ascribed to this consecrated element!" Nothing can be blessed without it; neither INFANTS nor adults; neither candles, nor new fruits, nor new-laid eggs, nor ships, nor dwelling-houses, nor churches, nor bells, nor sacerdotal vestments. "It is used in *all the SACRAMENTS*, before Mass and after Mass, and at the churching of women. Nothing, in short, can be done without holy or consecrated water." *Infant rantism*, then, *with the signing of the cross* "*on the forehead, or in the right hand,*" is "THE MARK OF THE BEAST." The Holy Spirit has clearly defined it. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

This mark has been impressed upon all, the great and the small, the rich and poor, the free and bond! All have received it, from the king to his meanest slave. The Man of sin has, by the use of this heathenish rite, brought all into the church, and created a gigantic politico-ecclesiastical establishment!

This mark of the beast, we are told, is made in the "*right hand*" OR ON "*the forehead.*" Now, we know the Man of sin makes this mark on the forehead of the infant, and in

the right hand. About this there is no mistake. When the priest *rantizes* the child, he signs him with the sign of the cross. Now, if this be not the "mark of the beast," pray what is the mark?

No other mark is ever made on the *forehead* or in the *right hand*. THIS IS MADE THERE; and it is the *foundation* of the whole system. This is the sign by which the system is known in all its divisions and families! This *family mark* characterizes the Mother of harlots in all ages, in all countries, and among all classes! The sign of the cross and infant rantism constitute a family mark by which all the descendants of the harlot mother, *Jezebel*, may be known. These constituted the *ensign* of the *crusaders*, or, literally, *cross-aiders*, in all ages, and in all countries, from Peter the Hermit down to the end of their mad career. The cross was their standard, and for it, not for Christ, they fought, bled and died. With a few drops of water, and the sign of the cross, they could "*christen*" or make Christians at pleasure! Without knowledge, faith, repentance, or any other prerequisite to baptism, they professed, and do still profess, to make Christians of unconscious babes! It is awful to think of, and blasphemous in its execution. They perform all this, too, "in the name of the Father, Son and Holy Spirit!" Surely God must be a loving and forbearing God, or else the earth had long since opened and swallowed us up. But I must pass to my next point.

THE JUDGMENTS UPON ALL WHO HAVE THE MARK.

It is remarkable that the power symbolized by the *golden head* and the *lion* should represent that system of things characterized as "*Babylon the great*." But so it is; and thus the two extremes meet. As ancient Babylon persecuted the ancient people of God, so the modern, mystic Babylon persecutes the saints and followers of Jesus Christ. In Revelation xiv., 8-11, we read: "And another angel followed, saying: Babylon is fallen, is fallen; that great city, because she made all nations, drink of the wine of the

wrath of her fornication. And the third angel followed them, saying with a loud voice: If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Whatever agency this third angel may signify, he proclaims with a "*loud voice*" the terrible judgments of God upon all who worship the beast and his image, or receive the mark of his name. His voice will announce these awful tidings to the nations; but whether it will arouse them to a sense of their danger remains as yet an undetermined question. These judgments may be both personal and national; but whatever they may be, they are of such a terrible nature that we may well be appalled at their contemplation:

1. They are to drink of the wine of the wrath of God.
2. They are to be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.
3. And they have no rest day nor night.

And in harmony with this announcement of the "third angel," we find that when the seven angels pour out the vials of God's wrath, "the first angel poured out his vial upon the *earth*; and there fell a noisome and grievous sore upon the men who had the mark of the beast, and upon them who worshiped his image."

These judgments are from God, "they drink of the wine of God's wrath." Disease and pestilence mark their path. They are *tormented* with *fire* and *brimstone*," the well-known symbols of war. And they have "*no rest day nor night*." Restlessness, turbulence, ambition, rage, war, bloodshed,

mark the track of the beast when the angel pours out his vial. And the Lamb of God, with his holy angels, look down with approbation upon the fiery judgments of the Almighty.

The *elements* of the papacy have spread themselves among all the nations of Europe and America; for "all nations have been made *drunk with the wine of her fornication*," says the apostle in reference to the great "mother of harlots and abominations of the earth." It requires all the diplomacy of Europe to keep the peace; and even then the heaving masses and slumbering fires are rising and surging to and fro like the waves of the sea, whose waters cannot rest. The temporary calm and an occasional lull do but indicate the gathering and increased fury of the coming storm. All the nations are in a state of *unrest*, and the great day of God's wrath draws nigh!

But there is hope! "Come out of her, my people, that you partake not of her plagues." This is the cry we raise on high and give to the four winds of heaven, that it may be borne to all who desire to escape the impending wrath of God upon an apostate world.

It is possible to gain a *victory* over the beast, and over his *image*, and over his *mark*. Hence John "saw, as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying: Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

Reader, come out of Babylon; and if you have had the mark of the beast impressed on you, let it be erased by obedience to the Gospel of Christ.

II. THE "IMAGE" OF THE BEAST.

In the 13th chapter of Revelation, commencing at the 11th verse, we have an account of a *beast* which arose out of the *earth*. This *beast* *resembled a lamb* in some respects; he had "two horns," but "he *spake* as a dragon." His characteristics may be summed up as follows:

1. He had "two horns" like a lamb.
2. "He *spake* as a dragon."
3. He exercises *all* the *power* of the first or ten-horned beast.
4. He causes the *earth* and them which dwell therein to *worship* the first beast.
5. He doeth great wonders, etc.
6. He *deceives* them that dwell on the earth by those miracles which he had power to do *in the sight* of the first beast.
7. He commands that an IMAGE shall be made to the first beast.
8. He has power to give LIFE to the *image* of the beast, that the *image* of the beast should both *speak*, and cause that as many as would not *worship* the *image* of the beast should be killed.
9. And he causeth all to receive a *mark* in their right hand or in their foreheads.
10. And he would not permit any man to buy or sell, save he that had the *mark*, or the *name of the beast*, or the *number of his name*.

The particular point in the above to which we desire to direct the reader's attention is, the IMAGE *which the second or "two-horned" beast caused to be made to the first or "ten-horned" beast*.

Assuming, then, for the present, that the ten-horned beast represents *pagan Rome*, and the two-horned beast the *Head of the Apostasy*, we are prepared to show that the IMAGE of the beast contains all the *features* of the original picture as seen historically delineated in the former. In the great parallel which we propose to exhibit between *Paganism* and

Apostate Religion, the reader will be able to see at a glance how much of *heathen rites and ceremonies* has been incorporated into *popular Christianity*, so called. And if, in tracing out the analogy between pagan rites and modern religious usages, we should seem to be harsh, we trust the reader will remember that God's truth and worship must be vindicated at all hazards, without fear or favor; and that we do not seek to please men, but God, who trieth our hearts. We may trace the *power* of the *Popes* directly to *Paganism*.

Every gradation of authority prevailed among the priests of antiquity. In Rome especially, there was an ascent from the mere novitiate to the college of pontiffs, and to the *Pontifex Maximus*. On that college it devolved to exercise a general superintendence over the national worship; while the title of the highest order the pagan emperors were proud to appropriate.

Thus the way was made for a College of Cardinals, and a sovereign pontiff bearing the name Pope.

Whether Protestant Christendom; with its College of Bishops, Archbishops, etc., has borrowed from papal or pagan Rome, we shall leave for the reader to judge.

This is the first feature in the "image" of the beast.

2. The ancient Romans had little temples or altars decked with flowers, which were placed at convenient distances in the public ways for travelers, who used to step aside to pay their devotions at these rural shrines, and entreat a safe and prosperous journey.

In Italy these altars still appear. Persons may be seen bending before them, and none ever presume to pass without performing some act of reverence.

This is the second feature in the "image" of the beast.

3. Of all the sovereign pontiffs of pagan Rome, CALIGULA was the first who ever offered his *foot* to be kissed by any one who approached him. But now this servile act is the standing ceremonial of papal Rome, and a necessary condition of access to the reigning popes; though *derived* from

no better *origin* than the frantic pride of a *brutal pagan tyrant*.

This is the third feature in the "image."

4. The *rites* and *pageantry* by which the Greeks and Romans attempted to honor their deities might be observed, with slight modifications, as *parts of the established worship of Rome*.

This was pleaded as a necessary measure to *retain* in the profession of Christianity the *half-converted multitude*, and also to augment their number. Hence it happened, says Mosheim, that in these times the *religion* of the Greeks and Romans *differed very little* in its external appearance from that of the *Christians*! They had *both* a *pompous* and most *splendid* *RITUAL*, *gorgeous robes*, *mitres*, *tiaras*, *wax tapers*, *croisiers*, *processions*, *lustrations*, *SPRINKLINGS*, *images*, *gold and silver vases*, and many such circumstances of *pageantry* were equally to be seen in the *heathen temples* and the *Christian churches*. The principal difference was, in fact, that instead of referring to the imaginary deities hitherto worshiped, their objects were *angels*, *saints* and *martyrs*. Thus the very spirit of heathenism *breathed* in what was called Christianity.

This is the fourth feature in the "image" of the beast, and is still further illustrated in the *rites* and *ceremonies* of more modern politico-ecclesiastical organizations, whose founders declare to the world, as an article of faith, that "it is not necessary that rites and ceremonies should in all cases be the same, or exactly alike; for they have been *always different*, and may be *CHANGED*, according to the *diversity of COUNTRIES, TIMES, and MEN'S MANNERS*!" And that "every particular church may *ORDAIN, CHANGE, or ABOLISH* *rites and ceremonies*, so that all things may be done to edification!"

In this way, too, the *daughters* of the "Mother of Harlots" "*retain* in the profession of Christianity the *half-converted multitudes*, and also *augment their number*."

5. Heathen temples without alteration became the scenes of professedly Christian worship. Thus, in the ecclesiastical edifices of Rome, the constituent and essential parts remain the same as they were at the period of their erection, which, in the case of some few, was in the days of Constantine.

The finest heathen temple now extant is the PANTHEON, or ROTUNDA, which, as the inscription over the portico states, having been impiously *dedicated* of old, by Agrippa, to Jove and all the gods, was piously *re-consecrated*, by Pope Boniface IV., to the *blessed VIRGIN and all the saints!* Altered only in this respect, it serves as exactly for the popish as it did aforetime for the pagan worship. As, then, every one might discover and address himself to the god of his country; so now, each one chooses the *patron* he prefers, and hence different services may be observed going on at the same time at different altars, with distinct congregations around them, according to the respective inclinations of those assembled. This is a fifth feature in the "image" of the beast.

6. There was a spot on which it is supposed Romulus was suckled by the wolf, and the heathens, having raised him to *the rank of a god*, built him a temple; and hither nurses and mothers were accustomed to go with sickly infants, in the confidence of relief or cure, from the notion that he was singularly favorable to the safety and health of young children.

Now this piece of heathenism was thought too good to be relinquished *when the temple of Romulus was made a church*. The worship of the founder of Rome was merely *transferred* to St. THEODORUS; and before his altar mothers and nurses appear with the same expectations.

The little Temple of *Vesta*, near the Tiber, is now possessed by the Madonna of the Son; that of Fortuna Virilis, by Mary the Egyptian; that of Saturn, by St. Adrian; and that of Antonine the Godly, by Laurence the saint! At Rome there were formerly two statues of Jupiter Capitoli-

nus, one of stone, the other of bronze. On a profession of Christianity succeeding to that of heathenism, *they placed a head of St. Peter* on the body of the former, and gave him new hands, in one of which they placed a key; they then melted the latter (the metal statue), and recast it after the fashion of that of stone. Slight, indeed, was the alteration, except in name; and the worship of St. Peter followed that of Jupiter! This is a sixth feature of the "image" of the beast.

7. Every one of the churches and chapels of Popery will remind the intelligent spectator of ancient heathens. A considerable *space* where the priest and his attendants officiate, for instance, is *separated* from the rest, either by its *elevation*, or a *railing of wood, stone, brass, or iron*, and is called the *sanctuary*. In *modern Protestant churches* this is called the *altar*! A word to the wise and reflecting is enough.

The lights so freely used in Romish ceremonies remind us of many passages in pagan writers, where their perpetual lamps and candles are described as continually burning before the altars and statues of their deities. Middleton describes the face of the image of the Virgin at Loretto as being as black as a negro's, resembling an infernal deity far more than what is impiously styled "The Queen of Heaven." But he soon recollected that its complexion likened it more to the idols of heathenism, which are said to be black with the perpetual smoke of lamps and incense. This is a seventh feature in the "image" of the beast.

8. It is maintained by Romanists that when *water*, in which a little salt has been mingled, is blessed by the priest, it has great efficacy; and hence it is very frequently employed. The *water* without the salt is also very frequently employed by Protestants, and with no better reasons than those assigned by Romanists. Now, so notoriously was this application of water the practice of heathens, that LACERDA the Jesuit does not hesitate to avow it, when he says: "*Hence was DERIVED the custom of our holy Church to provide*

purifying or holy water at the entrance of the churches;" and he might have added with equal truth,—*in the font*. The fact is, that as the pagan temple became, in many instances, the scene of nominal Christian worship, those who engaged in it APPROPRIATED many things belonging to idolaters. There are many things practiced by all Pedobaptists borrowed from the Catholics which belonged to pagan worship; and the *altar*, the *robes*, the *sprinklings*, etc., are examples. This is an eighth feature in the "image" of the beast.

9. The sprinkling of water by means of a brush at the commencement of celebrating mass was another part of heathen observances. The form of the sprinkling brush, which is much the same as that now used by priests, may be seen in ancient coins and bas-reliefs wherever the emblems of a pagan priesthood appear. This is a ninth feature in the "image" of the beast.

10. Another application of water *accounted holy* was witnessed during a visit to Liege. The whole district of the city in which was the church of St. Jacques appeared in motion; numbers were flocking thither from all quarters; *even infants were taken in their cots*; and three generations might be seen in company. As strangers approached the church many were leaving it, yet the edifice was full. *About fifty persons at a time* KNELT AT THE RAILS OF AN ALTAR, before which stood a priest, who hastily touched the eyes of each one with "the eye of St. Odelia," inclosed under glass in a gold case. Others were employed at the west end of the church in bringing buckets of water from the ground-floor of the tower, and selling it in tumblers and bottles. In the language of Dr. O'Croly, once a Romanist, we may exclaim: "*What a multitude of odd ceremonies is connected with the use of holy water*. It is astonishing what virtue is ascribed to this consecrated element!"

Perhaps after reading the above, the intelligent Pedobaptist may perceive certain *elements of pagan origin* in his own system; such, for example, as carrying *infants to the so-called baptismal font*; the *kneeling at the rails of an altar* to

partake of the Lord's Supper; and the practice of *consecrating water* and other elements used in their religious worship. Of these, however, we shall speak more particularly hereafter. This is a tenth feature in the "image" of the beast.

11. In the churches of the Continent may frequently be observed, at the altar of the Virgin, many small waxen images of arms, legs, teeth, and other parts of the body, which had been hung up as offerings in her honor, for cures supposed to have been received through her agency. And here, as clearly as in the cases already mentioned, is a relic of former days. After referring to the practice of the ancients, *Polydore Virgil* says: "*In the same manner do we now offer up in our churches little images of wax; and as oft as any part of the body is hurt, we presently make a vow to God, or one of his saints, to whom, on our recovery, we make an offering of that part in wax.*" This is an eleventh feature in the "image."

12. The sanctuary of a Romish church is generally surrounded by *windows adorned with stained glass*, on which are representations of the *Saviour*, the *Virgin Mary*, *saints*, and *angels*, with various devices. Sometimes other paintings are seen through open work in front of the altar, and around the walls of the edifice paintings and statues are generally placed. It is usual to represent the heads of the persons thus exhibited as surrounded with glory, *and this formerly encircled the statues of heathen gods*. Thus the halo of light which was given to Apollo, or Fortuna, or Pallas, is transferred to Peter, or Paul, or Francis; and the Virgin, just like Diana of old, is often represented with the crescent, the emblem of chastity.

The reader will see in the above a twelfth feature in the "image" of the beast; one, too, which is illustrated among Protestants as well as Romanists.

13. Pope Gregory the Great collected the chant or music used by the papal choir into a body, and gave it the form in which it now appears. The opening of the mass is

borrowed, it is supposed, from the stately accents of Roman tragedy. The chant of the Psalms is composed of Lydian, Phrygian, and other Greek and Roman tunes. Any one familiar with Roman (and may we not add Protestant) worship will here discover a thirteenth feature in the "image" of the beast.

14. In the Romish Church (and some Protestant Churches) there is a great variety of *garments*. We can only give their names: These are *amices, albs, girdles, stoles, maniples, chasibules, dalmatics, tunics, vails, copes*, SURPLICES worn by *priests* and *deacons* when they *preach* or expound; *palls, corporals*, etc. *In fact the ordinary costume of the Romish priesthood is pagan.* In all heathen rites, *white* was considered as having a favorable influence on the gods; and the prayer of a suppliant so clothed was held to have a powerful claim on the bounty of heaven. In the chamber of the young Apollo in the Vatican, is a bas-relief, representing a priest of *Isis*. A cowl covers the back of his head, which is shaven in front, and a loose cloak descends to his knees. The materials, however, are not the same; the dress of the priests has always been of linen, that of monks of wool. Even the tonsure, the cutting off a portion of the hair from the crown of the head, considered by Romanists a special distinction of the priesthood, *is of heathen origin.* "It is clear," says Jerome, "that we ought not to be seen with our heads shaven, like the priests and worshipers of *Isis* and *Serapis*." This is another striking feature in the "image" of the beast.

15. But, without entering into all the details, it may be remarked that the doorways of all the Italian churches are closed with a heavy curtain, *exactly like those of ancient temples.* What, then, is Popery? It is not Christianity—it is paganism under another name. This is another feature of the "image" of the beast.

16. There is another practice among a certain class of Protestants, evidently borrowed from Rome, which is indicated in the following: In administering the sacrament, the

consecrated wafers are placed by the priest in the chalice or paten when he is about to distribute to the laity, *each of whom* KNEELS IN THE FRONT OF *the sanctuary around the railing*; the communicant then throws back his head a little, opens his mouth, and protrudes his tongue; on doing which the priest takes a wafer between his thumb and finger, and carefully places it on the tongue of the communicant. With the exception of the wafer, the practice of some Protestants very nearly approaches the above; for they break the loaf into small fragments and distribute to the communicants, who kneel around the railing before the sanctuary or altar, as the case may be.

17. Ancient idolaters had their *tutelary divinities*, the supposed defenders of their respective *countries*, as *Belus* was of *Babylon*, and *Isis* and *Osiris* of *Egypt*. And has not Popery invoked the aid of *St. James* for *Spain*, *St. Lewis* for *France*, *St. George* for *England*, and others for different parts of the earth. The cities of former times were committed to the care of various divinities; as *Athens* to *Minerva*, *Carthage* to *Juno*, and *Rome* to *Quirinus*. And the cities of papal *Rome* are intrusted to a similar protection; as *Amiens* to *St. Fermin*, and *Naples* to *St. Januarius*.

The office of the patron gods of the heathen was to preside over the temples and altars. The patron saints of Papists are analogous to Jupiter in the Capitol, and Diana in the Temple of Ephesus.

Not only do Catholics dedicate their churches to saints and angels, but even those who profess to be Protestants appear to do the same. If the great Cathedral in *Rome* is dedicated to *St. Peter*, the curious traveler may, perchance, find a Protestant church in *London* bearing the name of *St. Paul*! Indeed, he need not go so far, for in all our principal cities he will find the same. And in some places he may find churches dedicated to the "Trinity," which, in our judgment, is no less objectionable than the former.

Nor is this all. The feast of the Virgin in the calendar, commonly known as "Lady Day," was anciently dedicated

to *Cybele*. Hence, too, we have "All-Souls Day," November 2d; the "Circumcision," January 1st; the "Epiphany," March 25th; "Maunday Thursday;" "Good Friday," on which the Papists adore the cross; "Candlemas Day"—literally *Candle Mass*, or Day of the Purification of the Virgin; "Ash Wednesday;" "Palm Sunday;" "Holy Thursday;" "Holy Saturday;" "Low Sunday;" "Easter Sunday;" "Ascension Day;" "Pentecost Sunday;" and "Christmas;" literally *Christ's Mass*; and many others, too numerous to mention; all of which may be found duly chronicled in our almanacs, leading us to suppose that they were made expressly for apostate Christians, or those who "observe days," of whom the apostle Paul said he was afraid. But we have neither the time nor space to go into further detail on this subject. The historical facts which we have collected from various sources, and systematically arranged in this article, will go far to show how much of Paganism is mixed up with modern Christianity. And, as we have already hinted, there is much food for sober thought even among Protestants themselves.

There are many other points to which we could direct the reader's attention, but these are sufficient to show that many elements of a purely pagan origin, enter into the apostasy. Now the apostle John says that the beast which arose out of the earth "had power to give LIFE unto the image of the beast, that the image of the beast should both SPEAK and cause that as many as would not worship the image of the beast should be *killed*." This "image," then, in its head was to be *imperial* in character, and possessed of great power, even the power of life and death. Such has been, and still is, the character of antichrist. His reign has been tyrannical and cruel in the superlative degree.

This "image" was so constructed as to "speak" to the eye, the ear, the hopes and the fears of the people. Its *drapery* was intended to allure, captivate, and deceive. Its worship pompous, solemn, and imposing. Its painted window-glass, casting a solemn gloom over the church, the

burning lamps, the smoking incense, the altar, the cross, and the priest in his ghostly robes, with the soul-stirring chant, all conspire to bewilder, confuse, captivate, and lastingly impress the superstitious and uneducated mind.

We have given but a brief outline of the "image" of the beast; that image which was fashioned after the *pagan model* almost as closely as the Jewish tabernacle was fashioned after the pattern Moses saw in the Mount.

But this "image" will be destroyed. The Christian, much less the Christian Church, has no use for it in whole or in part. It will be torn in pieces, and its fragments, given to the four winds of heaven, will disappear from the gaze of mortals.

SERMON XVIII.

A FREE SALVATION.

BY GEORGE PLATTENBURG, A. M.

*"No man can come to me, except the Father, which hath sent me, draw him :
* * * It is written in the prophets. And they shall be all taught of God,
every man therefore that hath heard and hath learned of the Father, shall come
unto me.—JOHN VI. 44, 45.*

This passage of Scripture has been made to run the gauntlet along a graduated scale from hyper-Calvinism to the sloughs of Universalism. It has been often quoted and almost as often misapplied and misconstrued. Torn from its context, it has been placed upon the rack and tortured into a seeming establishment of the doctrine that there is an *irresistibilis gratia* exercised in the conversion of every sinner. Some have contended, basing their conclusion upon the first verse of our text, that all men will be saved ; others reject this conclusion, and in avoiding Scylla are wrecked upon Charybdis, by asserting the equally baseless doctrine, that those given to Christ are a certain, definite number of the human family, elected from eternity to be redeemed by him in time. Even those who have attempted to avoid these extremes have fallen into a doctrine equally absurd. Founding their conclusion upon the phrase "except the Father draw him," they affirm that, because of the inability of man to do good, unless there be some mysterious and extraordinary manifestation of divine power—some illumination or wonderful operation of the Holy Spirit,

he *cannot* come to God. But does the Scripture that stands at the head of this page prove this or any equivalent doctrine? We think not. If man cannot come to God without this special aid, it must be for one of two reasons, either that the Scriptures do not contain sufficient evidence to produce the necessary faith, or that man, by some mental or moral disability or incapacity, cannot believe the propositions of the divine record upon ample and adequate testimony, when presented to him, either of which views we believe, and think we can demonstrate, to be grossly insulting to the wisdom and goodness of God.

Before entering fully upon our subject, we desire to make a few remarks upon the word “draw,” to show that it does not necessarily imply the idea of *force*; this we do because it is necessary to a proper understanding of the passage. In the word “draw” is contained the idea of mental or moral attraction, as in the Latin “*traho*,” so in the Greek “*elkuo*” (ἐλκυω). What is true of “draw” is true of ἐλκυα; that is, we use it of a mental or moral attraction, hence, often rendered to allure, attract, &c., and because of this signification often used in contrast with the Greek *συρω* (*suro* to drag.) (Vide Clark in loco et Trench’s N. T. Lyn.) We can best illustrate the meaning of this verb by passages in which it occurs. John xii. 32—“I, if I be lifted up from the earth, *will draw* all men unto me (παντας ἐλκυσω.)” We now inquire *how* does a crucified and exalted Saviour “draw” men unto him? Not by force, certainly, for the will of man is incapable of force, but by the allurements of his infinite and divine love. Jeremiah beautifully teaches the *force* contained in this word, “With *loving kindness* have I *drawn* (ἐλκυσα σε) thee.” Compare this with Cant. i. 3, 4. So in our text, except the Father “draw him (ἐλκυση αυτον), drawn not per force, but by the potent allurements and attractions of love. In classical use, the original verb employed in this text has the signification which we have given, as witness, Plato, “if one is *drawn* to philosophy,” not by force, but love of wisdom. Indeed, most frequently where

the idea of *force* is contained in a sentence in connection with this verb, a word is added descriptive of that idea, e. g. from Euripides: "*Αἰὼς εἰλεε Κασάνδραν Βίῃ.*" Here, we have the idea of *dragging*, but that idea is in "*Βίῃ*" "by force," and not in the verb. Yet further to sustain our definition, we quote Hosea ii. 2: "I *drew* them with the cords of a man, *with the bands of love.*" II Cor. v. 14: "For the love of Christ *constrained* us." Here, then, we have defined the word "draw," not implying that man is a machine, or being devoid of will, to be dragged to God, willing or unwilling, but a rational, thirsting, willing creature, capable of being moved by the gracious love of God, by large motives and arguments, big with his eternal destiny, offered by God the Eternal—thus with loving kindness and the bonds of love, God "draws" to himself the lost and wretched. And such we think the *true* signification of "draw" in this passage.

"*No man can come to me, except the Father draw him.*" We here learn that a character of the human family comes to Jesus. The question then arises, *who* comes to him? Let the Anointed One answer, "*Every man*, therefore, that hath *heard* and hath *learned* of the Father *cometh* to me." Such, then, the character that comes to Christ—he that hath *heard* and hath *learned* cometh to him. The answer here given means simply this, that those that heard the teachings of the Father, through the prophets, and had learned through these teachings the unsounded depths of Jehovah's love; at the promptings of which he sent his only Son, once seated in glory and in awful majesty and might, to redeem a sin-shadowed and wrecked race from woe, and to elevate it, amid the radiant lordships and communities that blaze in ever-growing splendors before the throne of the Infinite—allured and attracted by this manifestation of a boundless love, they turned to him that was meek and lowly, yet Omnipotent to save. We answer then, *Who* cometh to Christ—the *taught*. Verse 45, "They shall all be taught of God." Now mark the passage, "*Therefore*, every man that

hath heard and hath learned of the Father cometh to me." Upon what does this important "*therefore*" depend? Certainly by plain construction upon "they shall all be *taught*." Could there be anything more plainly descriptive of those characters that *come* to Christ? Where, then, we ask, is there in this Scripture, authority for the reckless and presumptuous idea that man can do nothing of himself? Is man capable of instruction? can he be taught? Yes. Then he *can* come to Christ, "for every man that hath heard and hath *learned* cometh to me." Can he hear? If so, then he can come to Christ, "for *every man* that hath *heard*, &c., cometh to me." "Hear and thou shalt live." We moreover here affirm that *teaching* is absolutely necessary to *coming* to Christ, and *coming* is predicated of no other class. The words "*every man*," employed in this text form a universal distributive, and consequently limited in their signification by the circumstances under which it is used, as is every universal distributive. An orator addresses "every man," that is, all the men within his hearing. The proclamation of a governor interests every one, that is, every one in the State. Now, who are embraced in the distributive, "every man" in this place? When we have learned this, we have found who *come* to Christ, and the necessary character of those who come. What is predicated of "every man?" We answer, "cometh:" "Every man cometh." But this is not all, the distributive is here limited in signification to those that have *heard* and *learned* of the Father, and of this class Christ affirms the term "*cometh*," and no other. Then we conclude that none except those that are *taught*, for so the text affirms, and consequently *teaching* is absolutely necessary to coming, in a word the cause, for without the first step no man can take the second. Does the passage affirm that any man will come save he be taught—who will show it? We positively say, that it does not, but the taught only come to Christ, and it is by this teaching that they are brought to him, and in consequence of the truth of this, and its importance, Messiah said, "Go *teach* all nations,"

for "every man that hath *learned* of the Father cometh to me."

The facts of the case sustain this exposition, for it is written in the prophets, All shall be taught of God. Now is this true, and if so, *how* were they taught of God? Certainly by the prophets, and in these last days by His Son. "God who at sundry times and divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." God taught the people through the prophets of the coming Son that was to elevate and redeem the people. They foretold all the attendant circumstances of His birth, life and death. And thus has God spoken to all the generations of earth. The bards and seers of the ancient world have spoken, and yet speak to man in grandest measures and sublimest teachings. Prophets yet speak, who drew from harps unused to meaner strains, mystic fragments of harmonious song, the swelling preludes of heaven's hosannas. Noah, and Abraham, and Moses, who dared to scale the thunder-cleft heights of Sinai, trembling under the fire-shod steps of Him, beneath whose feet the stars are dust, "to front a fire-girt God," yet speaks to man. Elijah, who climbed the azure cope, "fretted with golden fire" in his chariot of flame, where God's eye glared the "terrible crystal" above the rushing wheels, yet speaks to man. Yes, man, Isaiah yet speaks to thee, in noble symphonies, whose strains are the songs of centuries. Jeremiah's wails still come to thee across the level lapse of ages, from Judea's solitary caves and lonely glens, where bloomed the lily and the rose. And Malachi, and John, and Peter, and Paul, from the Cæsars' courts and Mars' hill, in burning sentences of deathless energy. And yonder again, on a solitary isle amid the lonely main, where the hurricane howled music, and the big waves roared the chorus, sweeping the march of God, the seer of the apocalyptic vision opens to thee the final scene, when,

The planetary spheres, that whilom sang
Their song of praise, 'round God's eternal seat,

No longer moving in their golden paths,
Are quench'd and blotted out from heaven's great chart.

He tells to thee the mystic wonders of that radiant land, whose floors are heaven's tessellated plains, whose skies the eternal firmament, whose lamps, suns, moons and stars, whose hymns the chants of ages—"They all shall be taught of God."

We come now to inquire more fully the *necessary* qualification of those that come to Christ. Here, again, we let the Bible speak: "He that *cometh* to God *must believe* that He is." Here we discover that *faith* is necessary to "*coming*." But how is man to believe? By hearing. "Faith cometh by hearing." "How can he believe in Him of whom he has not *heard*?" But how hear? By teaching. "And how shall they *hear* without a preacher" (teacher). From this passage we learn that faith depends upon hearing, and hearing upon teaching, and we also learn that he that cometh to God *must* believe, or must have faith. Our conclusions are, if a man is capable of instruction, he can hear; if he can hear, he can have faith; and if he can have faith, he can come to God. If the mutual dependence of these words, as stated by the apostle, are correct, our conclusions are infallibly so. No teaching, no hearing—no hearing, no faith—no faith, no coming to God; this is the order of heaven and reason. Let us restate the argument we have based upon this passage.

1. Without faith no man can come to God.—Rom. x.
2. Without teaching no man can have faith—Verse 17, et al.
3. Therefore, since faith is dependent upon teaching, without teaching no man can come to God. John vi.

Such we conceive to be the teaching of Rom. x; if not this, we admit that we are ignorant of our own vernacular, for if instruction be necessary to faith, in a word, if faith be dependent on teaching, we cannot see how a man can have faith without it.

We have here learned one point of the greatest impor-

tance, viz: that every one that *cometh* to God *must believe*, “for without faith it is impossible to please God,” “and that which is not of faith is sin.” Here we have a stand-point; we come to God by or through faith, and not without it. Now the advocate of the “*gratia irresistibilis*” doctrine, that a man cannot come to God without “special” divine aid, must show that his failure to come is because he cannot have faith, that is, that faith is dependent, not upon testimony, but upon an *immediate* influence of the Holy Spirit, without which it is impossible for him to believe. Moreover, to sustain this view, he is forced to one of two positions, or to both, viz: either that the Bible does not contain sufficient testimony of the truth of its own declarations, consequently inadequate to produce faith, or that man, because of some disability, cannot believe a proposition, though the evidence be ample. The first is insulting to God, and dishonors his holy oracles; the second is simply absurd and ridiculous, and if true, stultifies the man who proves it. But one of these positions they *must* assume, or abandon their doctrine; for if they admit that a man can believe the Bible, then they must admit that he can come to God; and if he cannot come, it is because he cannot believe, for it is by faith that we have *access* to the favor of God. To deny that the scriptures are sufficient, is so grossly and recklessly insulting to Infinite wisdom that, we presume, no man will dare assume it. To deny that man can be taught is equally insulting to Messiah, for it charges him with gross absurdity in saying, “Go *teach* all nations,” when, if this doctrine be true, he must have known that all nations were so dead that they were incapable of instruction, and being incapable of instruction, consequently of faith, “for faith *cometh* by hearing,” and hearing by teaching. They do sometimes assume man’s inability, and in assuming this, affirm a divine spiritual illumination as necessary to belief. We conceive the true position to be this, that man receives *naturally* and not *supernaturally* that which is necessary to his coming to God, faith, for mark it, *believing* and *coming* are two very different

acts. When we say *naturally*, we mean simply this, that man receives evidence in accordance with the well-defined and fixed laws of his mental organism, though that evidence may be *supernatural* in its nature, and supernaturally given. We have just this to say here, if the provisions of the remedial system are to be enjoyed through supernatural gifts and endowments, God certainly never designed it for man. In contrast with the certainly false doctrines herein noted, we state our position. No testimony, no faith; no faith, no coming to God. But here an objector says, faith is a gift of God, "for by grace are ye saved, through faith, *that* not of yourselves, it is the gift of God." What is the gift of God, faith? No, but salvation; ye are saved, that not of yourselves, for salvation is the gift of God. Through the favor or grace of God came salvation, and that salvation you receive through faith. No man living can make the "that" of this sentence by any grammatical construction refer either to grace or faith, but to salvation as contained in the first clause of this verse. But to place this question beyond cavil, we remark that in the original the pronoun "that" is *neuter* (τουτο), while grace (χαρις) and faith (πιστις) are *feminine*, consequently by a very plain principle of grammar, it is impossible to refer "that," *neuter*, to either grace or faith, both of which are *feminine*, but to the *neuter* salvation, (Σωτηριον)* But admit that faith is the gift of God, and what then? what does it prove? that it comes by a divine and mysterious operation of the Spirit upon the sinner's mind and heart? By no means. Our daily bread is a gift of God—"give us * * our daily bread." But because a *gift*, does this prove that we get it *without* the proper means instituted to that end? If you were to tell one of our sturdy Tennessee farmers to take his ease and cease from his toils, that our daily bread was a gift of God, and therefore to be received without toil, he would certainly think you a fit subject for a straight jacket, if not an escaped madman. But

* A. Clarke, note in loco.

this is the logic of the doctors of theology. No, my friends, bread, though God's gift, comes by toil and sweat; and faith, though a gift of God, comes by evidence, and in no other way.

How much better off are the advocates of this "incapacitated" doctrine on their other grounds of defence? They say the sinner is dead, therefore cannot *act*; faith is an act, therefore they can't have faith. If faith is an act, who performs that act? God? If so, there is no man, living or dead, that ever obeyed the command to believe the gospel, and in consequence, all that have died have been damned, for "he that believeth not shall be damned." You cannot escape this conclusion by saying that God gives faith; *then* man obeys the command to believe, for God must perform the act for the sinner, since he cannot do it for himself, consequently the *giving* of the faith is the *performance* of the *act*, and this being true, God is the only being in the universe obedient to the laws of his own moral government. What shocking absurdities! Admit that the sinner *is* dead in some sense, is he so dead that he cannot hear? You say no—then you stand refuted; for if he can *hear*, then he can believe (Rom. x. 17), and, *believing*, he can come to God. Do you still insist that because he is dead there must be an infusion of life before he can believe? If so, it must be *spiritual* life, for *natural* life he had before. But does the Bible teach that *life* is antecedent or subsequent to faith? *The last*, we think. "And that *believing*, they MAY have life everlasting." "He that *believeth* on the Son hath everlasting life, and he that *believeth not* the Son, *shall not see life*." Does this look like *life* is antecedent to faith? But where the authority that faith is received by spiritual operations? Is the Spirit *promised* to *unbelievers*? Gal. iii. 14—"That we *might* receive the *promise* of the Spirit *through* faith." If through faith, then not without. To whom is the *promise* made? "*For the promise is to them that believe*." "But this spake he of the SPIRIT, which they that *believe* on him should receive." "AFTER that ye *believed* (not before) ye

were sealed with the Holy Spirit of promise." But the Scripture hath concluded all under sin, that the *promise by faith* of Jesus Christ might be given "*to them that believe.*" We here learn that the *gift* of the Holy Spirit is a *promise*; will some man, with Bible in hand show *one* promise ever made to an *unbeliever*? If these quotations do not prove that the Spirit is given to believers *only*, then there is no meaning in words, and if they do prove it, where the sense of talking about spiritual operations in the heart and mind of an infidel or unbeliever? You say this is a horrible doctrine, do you, and that men are spiritually regenerated before faith? If so, then they are God's children before faith, for when regenerated, or born again, they certainly become God's children. But how speaks our authority? "For ye are ALL the children of God, by faith." If BY faith, then not before faith did they become the children of God, consequently they were not regenerated before faith; if they were, then they were God's children before, and if they were God's children before faith, the above cited verse does not tell the truth. "But to as many as received him, to *them* gave he the power to become the sons of God, *even to them that believed on his name.*" If through faith they only obtained "power" to "become" the sons of God, *before* they believed they were not God's sons, therefore not spiritually regenerated.

The advocates of this self-same doctrine stand refuted by their own teaching. They first assert that "man is justified by faith only," and *then* assert that man is regenerated *before* faith, and if regenerated, of course justified, and if justified, it is *before*, therefore *without* faith. What, then, becomes of the doctrine of justification by "faith *only*?" We care not which of these doctrines they prove true, for in proving that true, they prove the other *false*. There can be nothing more certain than that if a man be regenerated *before* faith, and consequently without, that man *is not* justified by faith *only*, and if he is justified by faith *only*, then it follows, of necessity, that he cannot be justified without it,

consequently not before it. More than this, it places them in the very strange predicament of sending an unbeliever to heaven, or a regenerated man to hell. For if a man is or can be regenerated *before* faith—if one moment, it may be a month or year—and if he should die in the inter-space between his regeneration and faith, he must either go to heaven or hell. If he goes to heaven, he goes without faith, and if to hell, then he goes there a regenerated man. Where does he go? Which horn will you take?

One more passage in refutation of the doctrine that a sinner cannot act. "But to him that worketh *not*, but believeth on him that JUSTIFIETH the UNGODLY, his faith is counted for righteousness." Who were justified? The *ungodly*? Are the *ungodly* sinners, and were these *ungodly* sinners *justified* without faith? No, for man is justified by faith only." But these sinners were justified, and according to your own doctrine, they could not be justified without faith, therefore, these ungodly persons must have had faith, therefore, *ungodly* persons or *sinners* CAN believe. And if they can believe, then they can come to God. Our conclusions from this passage are inevitable, and being true, the idea of man's inability to come to God is sheer nonsense. This place proves positively that *ungodly* persons *can* believe, otherwise, they could never be justified, for, "we are justified by faith, and having faith we have access into God's favor: we have access through faith, into this grace wherein we stand." We have now noticed the strongest arguments and objections to the position which we have assumed. We believe the Bible plainly teaches the ability of man to come to God—why, otherwise, the frequent and earnest invocations on the part of God to man, to come to Him and live? If man does not turn from his way of sin and iniquity—from the path leading to anguish and perdition, into that of holiness and purity, leading to eternal joy and felicity, it is because he *will* not. We repeat, if this doctrine of man's disability be true, it is either because of the inefficiency of the divine record or of his own inherent frailty,

and either of these assumptions we conceive to be false, and therefore God-dishonoring; and to the doctrine involved in them, we object:—

1. Because it makes the gospel, instead of good tidings, the greatest curse ever imposed upon man. For the gospel requires us to believe in the Lord Jesus Christ, and disbelief is condemned as a damning sin. Now if the Bible does not contain evidence sufficient to sustain the propositions therein stated, then faith is impossible, for we cannot believe without evidence, yet we are damned for not believing, that is, we are damned for not doing an impossibility. Again, if we affirm that man has no capacity or ability to believe it, yet he is damned for not doing it, that is, he is eternally punished for not doing that which to him was an impossible thing. If the Bible is deficient, faith is impossible, and if it is as clear as a sunbeam and we have no ability to receive its evidence, faith is impossible, so that in either case we are damned for not doing that which was as much beyond our power as to speak a universe into being; for one impossibility is as great as any other impossibility. Yet for not doing this we are to suffer eternal torment! This is orthodoxy with a vengeance! But you say that there must be a “special aid,” a divine illumination, in order to give faith or overcome his natural inability. If this special aid is necessary, then those that do not come, stay away because God does not give them this aid. God does not give this aid to all—those to whom He does not give it, do not come, because they have no ability to come without it—but if they do not come, they are damned, that is, they are damned for not doing what they could not do. This special aid view does not relieve the advocate of this doctrine of difficulties, for those who do not receive this aid to faith in the gospel, are lost for not believing it, consequently to them it is a curse and not a blessing. This is the very essence of unsophisticated Methodistic Calvinism. A most monstrous soul-revolting doctrine. Suppose, my orthodox friend, that a neighbor was to come to you and inform you

that God had delivered him a message (admitting the possibility), in the Hebrew tongue, one word of which he did not understand, yet demanding belief in its statements upon penalty of damnation; knowing the goodness and graciousness of God as you do, would you believe him? Far from it. Suppose, however, that the message was written in his own vernacular, yet, beyond his understanding, God demanding a reception of its statements upon the above penalty, would you then believe him? No; for you would say, God does not demand of his creatures impossible things! My friend, *mutato nonrīne de te fabula narratur*. Yes, sir, you make the gospel of a kind and loving God, the direst of all curses; you charge upon Him the enormous cruelty and barbarous injustice of damning the creatures of his workmanship for not doing that which they *could not do*. God spare us from all such blasphemous thoughts.

2. It veils the glory and character of God as revealed in the sacred scriptures and as manifested in his Son, Jesus Christ.

God is revealed in his holy oracles as a God of love. God, the subject, of which is predicated the loftiest, and noblest, and purest principle ever known to angels, or the tribes of earth. God is love. What a volume of boundless blessedness and glory, in the simple, yet awfully sublime utterance, God is love. A theme worthy the highest intelligences of earth or heaven—a theme for the tall spirits and immortal hierarchs, and radiant angel-throngs in the eternal world, to chant to the jubilant notes of the harps of God. God is love—a theme whose height and depth and breadth is beyond expression's mightiest range, the shadow of whose glory the towering eloquence and flaming thoughts of Seraphim or Cherubim could ne'er unfold. Yet to Him, who is infinite in love, compassion, and mercy, and justice, has been attributed the heinous doctrine of which we speak. To illustrate:

Suppose a father were to command his son; sir, go, pluck up yonder oak by the roots, and if you fail to do it, I

will punish you severely. The child fails to do it. Why? Simply because he cannot; the wild storms and raving winds of centuries have swept in wrath about the deep-rooted forest king, and yet he stands, unscathed, in regal might. And could a puny child do what the howling tempest and sweeping blast had failed to do? Nay, verily, yet the father punishes the child, and for what? For not doing that which to him was impossible. What would you, or could you think of such a father? You would justly look upon him as a vile, remorseless brute, a beast, a paltry, loathesome and contemptible knave, a dark-hearted villain, whom the common damned of hell would shun, a wretch too vile for pity and too base for scorn—and upon his deed, as such a one as would bring a flush of shame upon the black-browed fiends of the nethermost hell. And *this*, aye, *this* is the character of this doctrine of man's inability, attributed to God—man cannot believe, and because he does not, and he does not because he cannot, God condemns him to endless torment. This dreadful and horrid conclusion we cannot escape so long as we advocate the doctrine herein opposed. Wherein is the difference between our heavenly Father and the human (inhuman) father, if both demand impossibilities, and punish because those impossible things are not done? We cannot see it.

3. Had this doctrine been true, it would have been known to the Great Teacher. Upon a certain occasion He performed a wondrous miracle, still the witnesses were unwilling to yield assent to his claims, and *He marvelled at their unbelief*. Suppose his disciples had here inquired, Master, is there anything in these external works calculated to produce faith. He answers, no, and farther remarks, they cannot believe unless operated upon by the Spirit or receive "special aid." Master, have you given them this special aid without which they cannot believe? "No." Why, then, do you marvel at their *unbelief*? Yes, why marvel that these poor of the lost ones House of Israel did not believe, when they *could not*? As well have marvelled that they could not fet-

ter the free winds of heaven, or shackle the howling tempest and rushing storm; as well have marvelled that they did not or could not pluck the golden stars from their towers of light, or blazing worlds from their dazzling thrones—as well have marvelled that they could not roll back with puny arms the surging billows of the wind—lashed deep, or drive the lurid bolt of wrath back into the dark cloud, or create a world, as to have marvelled at their unbelief, when belief was as impossible to them as to have drained the drop-sied ocean with a straw. Could he have marvelled that they did and could do none of these? How, then, could he marvel at any other thing equally impossible? Who can tell?

4. If this doctrine be true, the Scriptures cease to be the cause and foundation of faith. And ceasing to be the cause and foundation of faith, they are useless; but they are not useless; therefore we conclude that this doctrine is false. What are we condemned for not believing? The gospel. What are we commanded to believe? The gospel. Upon what evidence, if not upon that which it contains? Then it is the cause of faith. But if man is as dead as he is affirmed to be—so dead he cannot act, therefore, cannot believe, which is an act, is the Bible the foundation of faith to him? No. Of what use is it, then? If faith is and must be given by some special aid, could not this be done independent of THE BOOK? Could not God do all without the Bible that he does with it? Again, if this doctrine be true, why such continuous clamoring among its advocates about *mission* and *missionaries*? why are the purses of the people depleted annually for their support? Why send the Bible? it can at best but aggravate the punishment of the unbelievers, while the elect will be saved without it. No man, you say, can understand or believe it without special aid, namely, spiritual illumination; cannot this work be done for the Pagan nations as easily without it as with it? If immediate divine influence is *necessary* to salvation, is there any advantage as respects the possibility of that salvation to those who have

the Bible over those who have it not? Or is not a Tennessean with a Bible in exactly as hopeless a condition as a Hindoo without it, *unless* some special influence be exerted upon him? Or, again, cannot or does not the Holy Spirit, by its impressions or operations, make salvation as easy and accessible to a Japanese without any written revelation as to a Tennessean with all the sacred books? * My reader, answer these questions truthfully, and if you do not discover that the doctrine opposed is false—false because it renders the Bible useless, in that it destroys it as the cause and foundation of faith—then we admit that we are egregiously mistaken.

5. This doctrine is contrary to the sincerity of God, and consequently dishonors him. God invites *all* to come; now if God is sincere, He invites all because all can come. If they cannot come it is worse than mockery to ask them to do so. There is a poor, starving beggar, yonder provisions in abundance, but there is an *impassable* gulf yawning between the beggar and food, yet he is invited to come and partake; now is there aught but mockery in *that* invitation? You make God's invitation of the same character. He invites, though he knows the sinner has no more power to come than make a world. Again, God says: "Why will you die?" "What more could I have done for my vineyard that I have not done?" The sinner might justly reply, thou could'st do more; thou could'st give me faith, without which I cannot come to you, and without which I must die.

6. If this doctrine be true, that faith is a gift of God in the sense in which we oppose it, then it follows of necessity that God is *partial* in the distribution of his favors. For if *all* men are equally dead, then it is equally impossible for any to believe, without divine aid. If God gives this aid to men, then all are believers. But God does not give it to *all*, therefore *some* are not believers. *They* cannot believe because God does not give them the power to believe; that is,

* Christian Baptist.

he withholds his aid from *some*, while he gives it to others, and is therefore *partial*. How he can justly damn the "*some*" who do not believe, because he will not give them the power to do so, we confess is beyond our ken. But God is *not* partial. "Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." From these premises we are driven to one of two conclusions. If the above doctrine be true, and God being "no respecter of persons," will give faith to all; if he gives faith to all, then *all* will come to God, therefore all will be saved, or if he does not give to *all*, then some *cannot* come, because they cannot believe; if they *do* not believe they will be damned; that is, they will be damned for not performing an impossible act. Which of these horns will you take, for *one* you *must* take.

For the reasons above given, we are forced to reject the idea that no man can come to God without special divine aid, or that he cannot *come*, but is *dragged* to God by some mysterious and indescrivable impulse, for the adoption of the view that he *comes* allured and attracted by divine love, by heavenly motives, and the blessed arguments and impulses contained in the oracles of Jehovah.

But, says an objector, you rob God of all the glory, in giving man the ability to come to God without special aid. Not at all. Suppose God had made man a mere statue, incapable of thought or motion, with neither eyes to see, nor ears to hear, deaf and dumb, *could* we attribute to him so much of glory as now we can, he having constituted man as he is. Instead of being blind, with an eye that can pierce the far-off realms of space and scan its illimitable fields, crowded with myriads of worlds and sown thick with gold-bright stars. Instead of being deaf, capable of the enjoyment of the noblest harmonies. Instead of being dumb, capable of the sublimest and loftiest eloquence. Instead of being void of thought and reason, endowed with a mind capable of the largest reaches of thought, highest aims and

noblest purposes. In which case is most glory awarded to the Creator? And to whom the glory? Not to the creature, but to him that made. To God we give the glory when we affirm that man is endowed with powers of will, and thought, and action, with a mind to grasp the holiest and divinest truths—that scales in its upward longings the star-gemmed scaffoldings of the universe, piercing the blue veil, and pressing yet onward beyond the radiant threshold of the Eternal's palace, till it bathes its unwearied and unstrained pinions in the effulgent splendors of the royal presence and throne. Yes, endowed with this radiant particle struck off from the Infinite mind, man can drink deep of wisdom's crystal waters, comprehend the sublime truths of inspiration, and, comprehending, turn to the God that gave them. Is this to rob God of glory? Nay, we give him the more glory that he made man *not* an automaton, but a living, thinking and acting creature.

And, in conclusion, "Behold," says God, "I stand at the door and knock; if any man *hear* my voice and *open* the door I will come in and sup with him, and he with me." Sinner, art thou dead? why, then, does God knock at the portals of your heart? Art deaf? why does God, then, call upon you to "*hear*" his voice? Art dead and incapable of action? why, then, does he say if any man *open* the door? Would you not think the conduct of a man foolish and absurd whom you saw knocking at the door of a tenement for admittance, when he knew that every tenant within was lifeless? Certainly. Is it not equally so in a Being of Infinite Wisdom, to *knock* and call upon the dead to hear? Nay, my friend, the fact that God *knocks* proves that man *can hear*, and if he can hear, he can open the door, when God will come in and sup with him, and he with God. Such is the mode of God's dealings with man. Sinner, if you do not come to God it is because you will not. God on the throne says *come*; Christ on the cross says *come*; angels and saints say *come*; and if they all say *come*, it is because thou canst come. The alternation of heaven or hell is with man him-

self. A new and living way is opened up to him—a way glittering with the brightest constellations of the skies—a way more glorious than ever was by ancient heroes trod. A way leading from the dust, from grief and groan, to a golden throne beside the King of heaven; a way opened by Him, who, triumphant passed the crystal ports of light and seized eternal youth. Sinner, go, lay thy head upon the gory cross—gory with a Saviour's blood, while the bright stars of an eternal firmament beam above thee—go, where the midnight reigns; go, where the skies bend lovingly around thee; go, where no sound is heard save the throbblings of thy own sad heart, and see there, for thee, a ladder, resting upon the bloody mount of sin, yonder its summit propping the burning worlds, and piercing where the angels sing. Seize its radiant round, boldly enter upon the pathway gilded by Christ, with deathless beauty, and strewn with immortality's fadeless blooms—go, and thou shalt be a peer of heaven.

Blessed are they that do my commandments, that they may have a right to the tree of life, and enter in through the gates into the city. Yes, for them that do, bright shine the golden streets of the magnificent and imperishable mansions of the morning stars and the sons of God. For them that do are prepared the green fields of Paradise, adorned with fadeless bowers of bloom and fragrance, and shaded by life's ambrosial fruitful trees; for them flow life's crystal streams fast by the eternal throne; for them that do, are the "delectable hills" mantled in purple mists and golden bannered clouds; for them, the long-drawn aisles of purest gold, the peerless mansions glittering with sapphire, and pearl and emerald; the flashing colonades of ruby, and jasper and diamond; the imperishable homes of saints and angels; the high, and holy, and happy sphere where violence and fraud come not, nor night nor tempest come. Yes, for the obedient, this sinless land of sublimest melodies and saintliest joys, where forever roll the loud hosannas and swelling notes of voice, and harp, and trumpet, in honor of

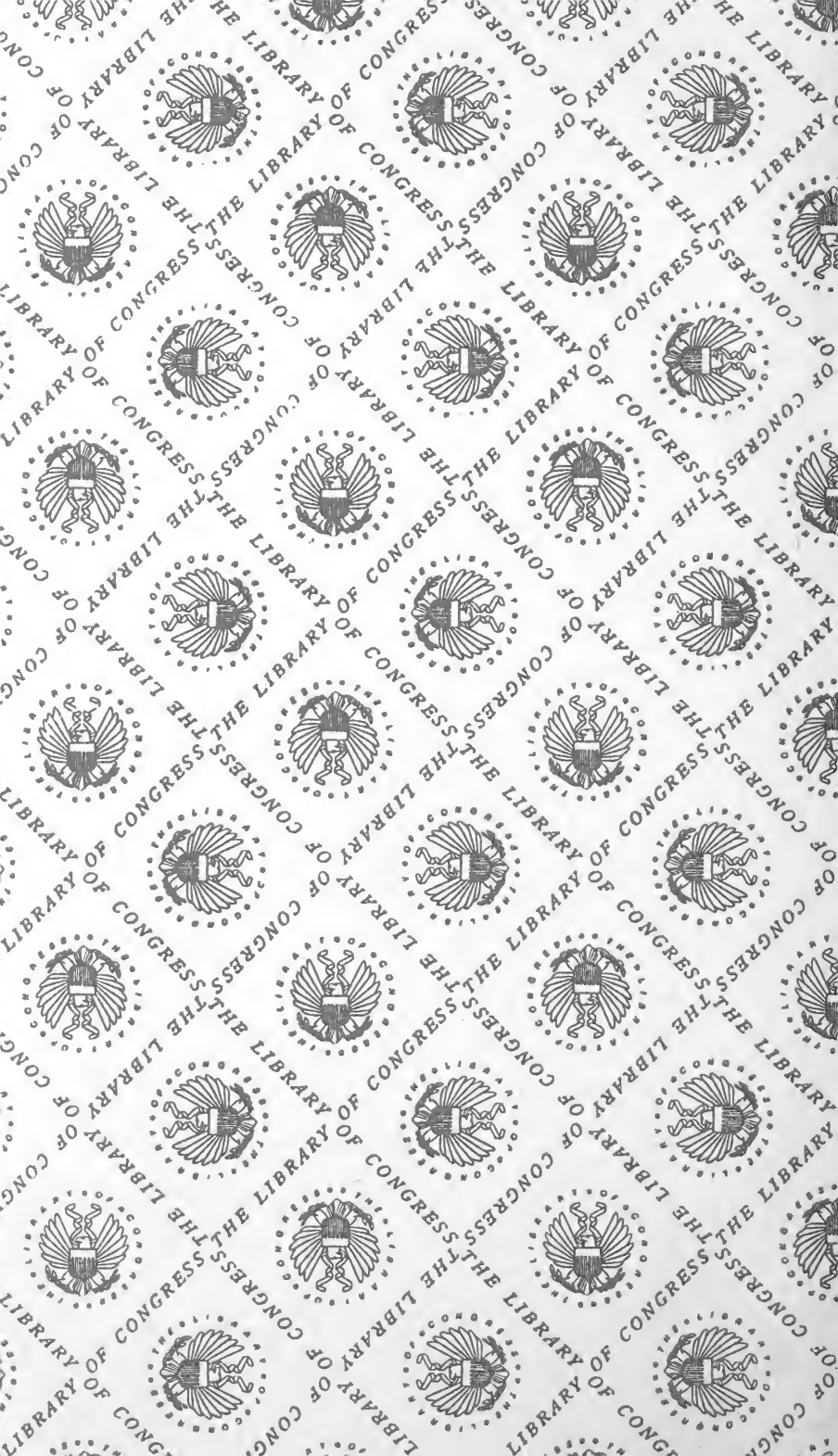
Him that sitteth upon the throne, and to the Lamb, is prepared. Then, man, scale its ever-glowing parapets, cast from you time's trophies and achievements, away with life's paltry honors and fading laurels, away with all its delusion, for what to thee would be the crimson trophies of a Tamerlane or Cæsar, when the death-dews are on your brow, but mockery? Then have a higher aim, and a nobler ambition, toil for the honor Christ awards, do the deeds that God enjoins, for they alone smell sweet and blossom in the dust. Act, then, for

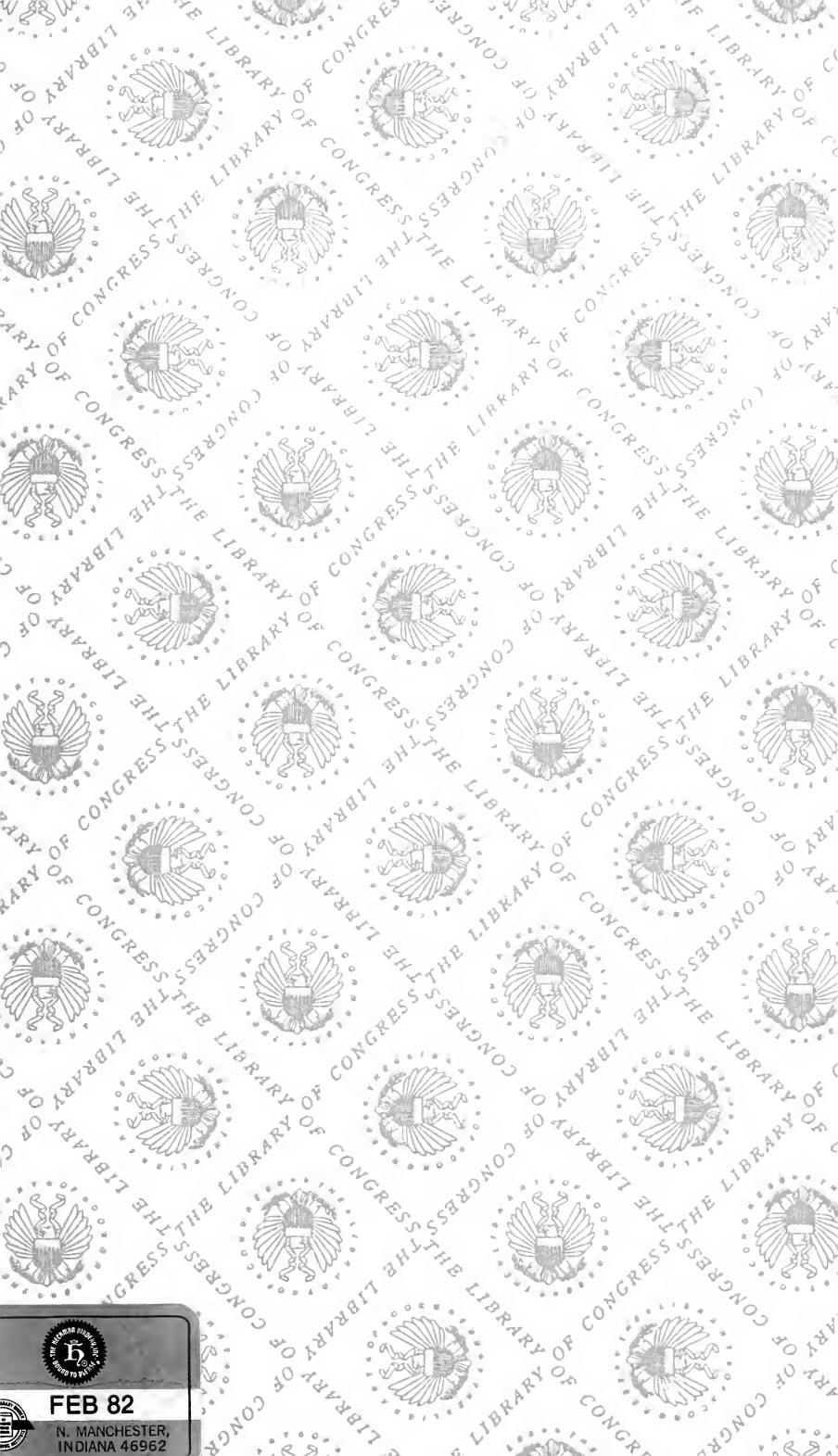
“How beautiful it is for a man to die,
Upon the walls of Zion! to be called
Like a watch-worn and weary sentinel,
To put his armour off and rest—in heaven.”

But, what can we do? We must have a higher aim, and a more noble ambition than the power of Christ's name, do the good works, and so forth. We must have a higher aim, and a more noble ambition than the power of Christ's name, do the good works, and so forth.

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